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VOL. XIV. No. 27. CHICAGO, SATURDAY, OCTOBER 3, 1891. WHOLE No. 674.

Rev. R. C. Matlock 1791 1994 Chestnut St

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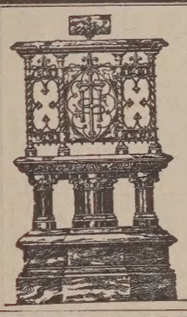

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The Living Church.

SATURDAY, OCT. 3, 1891.

"MY BELOVED IS MINE, AND I AM HIS."

BY A. C.

Cant. 1: 16.

Because I am His, I must gladly bear
The cross that He bore below;
Because I am His, I must not tread
Save only where His steps go;
Because He is mine, I have the strength
To endure all earthly shame;
Because He is mine, my strong foes flee
When they hear me breathe His Name.

Because I am His, I must long to help
The children for whom He died;
Because I am His, I must ever show
My face on the Christian side.
Because He is mine, in the Bread and Wine
His Flesh and His Blood I know;
Because He is mine, His cross-shaped sign
My glory and strength shall show.

Because I am His, I live His life,
Yet no, for He lives in me;
Because I am His, 'mid fiercest strife
His pitying Face I see.
Because He is mine, His Church shall be
Mine only home on earth;
Because He is mine, my only strength
I count from my Christian birth.

Because I am His, He loved so well
He laid down His Life for me;
Because I am His, I wait in faith
His glorious Face to see,
Because I am His, He has gone before
To the heavenly home above,
To prepare the place for the ransomed soul
He won for eternal love.

THE biographer of Bishop McIlvaine, Canon Carus, has recently died at Bournemouth, at the advanced age of 87. He also wrote the memoir of Charles Simeon, the eminent evangelical leader.

AS will be seen by his letter in another column, Bishop Talbot has finally decided to decline his election to Georgia. While we cannot blame that diocese for trying to secure the best man possible for their inviting field, we must express our thankfulness that the good work going on in Wyoming and Idaho is not to be interrupted and jeopardized by the long waiting for a successor to the present popular and successful Bishop.

AN Eastern story tells of a king mysteriously ill, whose doctors said he could not be cured unless by putting on for an hour the shirt of a perfectly contented man. Messengers were sent throughout the kingdom to find this paragon, and tested many by asking them if they wanted nothing. Again and again the answer came that one little thing in addition would be welcome, and so the search failed. The envoys at length discovered a poor but jolly herdsman, dancing and singing, who, on being offered boon after boon, rejected all; he was quite happy, quite content. "Then strip," said the messengers; but—he had no shirt!

OUR readers may think that we have given a disproportionate amount of space to Dr. Newton's book. But they must remember that we are not dealing with the man, but with the principles which he represents. There is a well organized and aggressive school in the Church, which is active in disseminating rationalistic views, and Newton, MacQueary, etc., are the pioneers of the movement. We begin this week the promised series of articles on the early British Church. The article on John Wesley is well followed up by quotations from his writings. It is a pity that modern Methodists do not read Mr. Wesley's works. Mr. Pope's paper on the Province of Minnesota is a valuable contribution to the discussion of one of the pressing questions of Church work.

THE design for the seal of the Church House has been approved by the Archbishop of Canterbury. It is a reproduction of one of the choicest pictures of Fra Angelico. The design consists of three figures. The Saviour stands on a rock, with parted arms in blessing and a gloria round the head. From the rock there flow out four streams of Paradise into the great Church. Below are the two great spiritual fathers of England, St. Aidan in his Celtic dress, and St. Augustine, the first Archbishop of Canterbury, who carries in his hand the primatial crosier, and who is vested in a western chasuble. The whole design represents Christ's Apostles being sent out with His blessing into the world, the great ocean fed by the streams of Paradise.

A SOCIETY has been started in the diocese of Indiana, known as the "Order of Knights of the Cross." It is to provide for the three degrees as follows: 1st degree, choristers, age 10-16; 2nd degree, communicants, age 16-21; 3rd degree, communicants, age 21 and upward. Those in the first degree are to be known as "St. John's Cadets," and will have a regalia of a red belt, fatigue cap with white passion cross, and a sword. All members pledge themselves to live for Christ and His Church, and must have certain qualifications on entering. Any information regarding their movement may be gained from the originator, Rev. A. K. Glover, Crawfordsville, Indiana. The originator of this new order was led to believe that the secret organizations outside the Church do more than anything else to wean our male communicants away from their Holy Mother, the Church, and he thinks that a secret order of knighthood within the Church will be a permanent cure for the supposed evil.

CANON PAGET of Oxford writes correcting the inaccuracy of the paragraph which has gone the rounds of the newspapers concerning Canon Liddon's MSS. The literary executors of the deceased Canon have already published two volumes of sermons from his manuscripts, one volume of Passion-tide sermons, and one of sermons on Old Testament subjects. They hope to publish other volumes. Mr. Johnston and Canon Paget are at work on the "Life of Dr. Pusey," while Mr. Gore has undertaken another task in regard to Dr. Liddon's papers. By far the greater part of the "Life of Dr. Pusey" was left, at this time last year, written, though not revised; and it has seemed best to the executors to set themselves to complete the MS. before preparing it for the press. The exact date at which the book will be ready for publication cannot be fixed with certainty, but it is hoped that it may be before the end of next year. Mr. Johnston is also engaged in preparing for publication a volume of Dr. Liddon's letters.

THE *cause celebre* of the Rev. Howard Macqueary was brought to a close by his recent renunciation of the ministry and his deposition by Bishop Leonard, Friday, Sept. 23d, at the cathedral in Cleveland. After the usual Evening Prayer, the clergy present, the Rev. Dr. Cyrus S. Bates, the Rev. E. W. Worthington, the Rev. H. D. Aves and the Rev. T. A. Waterman advanced to the chancel rail and read responsively the 51st Psalm with the Bishop, who read the first four sentences of the Litany, the collects for Ash Wednesday, the prayer, "Turn Thou us, oh, Lord," being said by all; and then the Bishop read the formula deposing Howard Macqueary from the offices of priest and deacon. After a prayer for the deposed priest—naming him by name—the clergy retired to the robing room and signed the sentence of deposition. Some parts of the office were followed by the Anglican commination. It is understood that Mr. Macqueary has joined the Universalist body and accepted a pastorate under them at Saginaw, Mich.

THE inquiry into the dispute between the C. M. S. and Bishop Blyth appears practically to sustain the position of the Society. On the all-important point—the Bishop's statement that the "Church Missionary Society engages in systematic aggression on the churches of the East, in concert with similar efforts of American Presbyterians . . . and in this view their various agents are appointed"—the Archbishop and Bishops, according to a long document in *The Record*, point out that the Church Missionary Society, in reply, stated that if any agents proceeded in this manner they were not appointed with this view, and that aggression on other churches is not part of its system; and the Bishop has now declared himself thankful that the Society thus distinctly repudiates the employment of agents for aggressive purposes. The treatment of this matter, it is shown, will be much in the Bishop's hands, and for the rest they are sure that the Society will give the utmost consideration to the Bishop's suggestions. As difficult cases arise, mutual intelligence and good-will promies all needful solutions. In conclusion, his Grace and the Bishops press alike on the Bishop and on the Society the exceeding duty which lies upon them to preserve both the unity and the dignity of their counsels and action in presentment of the true position of the English Church.

ADVICES from Constantinople, dated September 2, state that the funeral of the Œcumenical Patriarch which took place in the Phanar, the Greek quarter of Constantinople, where the Patriarchate is situated, was an imposing and very remarkable ceremony. It lasted four and a half hours, and, in spite of extremely unfavorable weather, was witnessed by an enormous concourse of people, estimated at about 60,000. The body of the deceased Patriarch was clothed in all the pontifical robes and insignia pertaining to the exalted office, and had been placed in a sitting posture upon a throne on a raised platform in the cathedral. On the head of the dead Patriarch was placed the mitre of St. John Chrysostom, the "golden mouthed." His right hand was raised aloft as if in the act of blessing the vast congregation, while in his left hand had been placed a copy of the New Testament. After the religious services appointed for such occasions had been performed, a procession was organized, and the body of the Patriarch was carried through the crowded streets of Kalukly. That place having been reached, the body of the Patriarch was stripped of the pontifical robes and dressed in other sacerdotal garments. It was then, in the presence of another vast assemblage of people, deposited in a tomb within the precincts of the church.

ON Tuesday, Sept. 15th, in York Minster, Dr. Maclagan was enthroned as Archbishop of York in the presence of a large assemblage of clergy and laity from all parts of the Northern Province. The proceedings began with Morning Prayer at 8, and at 10:30 Holy Communion was administered by the Archbishop to a numerous congregation, including the Bishop of Wakefield, the Bishop of Beverly, the Bishop of Hull, and Bishop Cramer-Roberts. The enthronement began at 3 o'clock. The Archbishop and his attendants robed at the deanery, and the route to the cathedral was lined by a guard of honor furnished by the soldiers of the garrison. His Grace was received at the west entrance by the dean and chapter, the clergy, and the choir. The Archbishop's petition for election was read, after which the procession passed up the nave and into the choir, the hymn, "The God of Abraham praise," being sung meanwhile. The Bishops and members of the York chapter having taken the seats reserved for them within the sacrarium, the Archbishop formally petitioned to be "inducted, installed, and enthroned," and then subscribed the usual oath. The dean of York installed his Grace in the archiepiscopal chair, which was placed immediately in front of the Communion Table. The Litany having been sung, the dean and chapter escorted his Grace from the sacrarium to the steps forming the approach to the throne, the procession being accompanied by the mace-bearers and the bearer of Dr. Maclagan's pastoral staff. Taking the new Archbishop by the hand, the dean conducted him to the throne, and invested him with all the rights, honors, privileges, prerogatives, and pre-eminences. After this investment, the dean turned to the congregation, and proclaimed the installation and enthronement. After the singing of the *Te Deum*, the Archbishop addressed the congregation.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The seventh year of the Western Theological Seminary opened on Tuesday, Michaelmas, with a celebration of the Holy Communion at an early hour. There was a second and choral Celebration at 11:45, when the Bishop of Springfield officiated, assisted by the Bishops of Chicago and Quincy. A choir of students rendered the music in a very creditable manner, the selections being from Cruikshank and Gounod. The sermon was preached by Bishop Burgess, and was a beautiful application of the lessons of the festival to the event of the day. The text was: Isa. vi: 1-9. The Bishop spoke of the reality of spiritual beings, and how difficult it was for people to believe in the compassing spirits. The ministrations of angels was traced in the pages of Holy Writ. A glowing picture of the worship of heaven was that imaged in the text. The Second Person of the adorable Trinity was He who was lifted up. From this the preacher went on to speak of the image of heavenly worship on earth; that churches were erected, 1. As houses of worship; 2. as treasuries of grace; and 3, as places for ambassadors; and how these last were as the messengers of the Most High. A large number of the clergy of the diocese were present, and after service, were entertained at luncheon in the refectory. The seminary opens with an increased number of students.

Waterman Hall, the diocesan school for girls, entered upon its third year on Sept. 16th, with 82 pupils in attendance and many applications filed for the first vacancy. During the vacation the buildings were all decorated and many conveniences added, without attempting to provide accommodations for any more pupils than last year. The faculty has been carefully selected with a view of making the educational work more attractive than even the well adorned buildings and grounds. Having passed the experimental age, Waterman Hall stands forth as a pride to the diocese of Chicago and the whole Church, as well as an honor to the donor of its lands and endowments.

The Northwestern Deanery met Tuesday evening, Sept. 22nd, at St. Paul's church, Rogers Park, the Rev. C. E. Brandt, rector. After opening services, the Rev. Dr. Clinton Locke, dean, introduced the Rev. P. H. Hickman, who spoke on the subject of missions. He outlined a successful plan to raise mission funds in each parish, and his concluding thoughts were on the necessity of additional work in the diocese outside of Cook county. The Rev. Henry G. Perry spoke next on "The Church and 'Reform.'" He traced the history of the secession made from the Church, and showed the errors of the "Reformed" Episcopal Church in seceding. He extolled the Book of Common Prayer as being a fit basis of unity of all Christians. This address was followed by one from the Rev. Joseph Rushton, whose central thought was the faith of the Church and the attempts that have been and are being made by skeptics, heretics, and critics to undermine it. Next morning at 10:30 o'clock, after celebration of the Holy Communion, followed the reading of a paper on "The Church's Duty toward Socialism," by the Rev. W. W. Wilson. The question of holding a special Church Congress during the World's Fair in 1893, was considered and a committee appointed to report at the meeting of the next deanery, on the first Wednesday in November at Grace church.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

The archdeaconry of Orange, which comprises the counties of Ulster, Sullivan, and Orange, met at Christ church, Marlborough, on Wednesday, Sept. 23rd. There was a celebration of the Holy Communion at 10:30, the Ven. Archdeacon Thomas, D. D., acting as Celebrant. The sermon was preached by the Rev. P. C. Creveling. After luncheon, which was served in the rectory, and a few short speeches, the archdeaconry met to transact business. Congratulations were extended to the Rev. Dr. Wright of Highland, who has just entered on his 79th year, and is still in active work. A. W. Reynolds, Esq., of Kingston, was re-elected treasurer, and the Rev. P. C. Creveling was elected secretary. The reports from the missionaries were very encouraging. The Rev. U. Symonds reported that the new church at Port Jervis is almost completed. During the year the Bishop visited Greenwood Lake, the first time that place ever had an episcopal visitation. The archdeaconry adjourned to meet in Christ church, Warwick.

CITY.—It is announced that the manuscripts left by the late Rev. John Henry Hopkins, D. D., will be edited for publication by the Rev. Charles F. Sweet, of the diocese of Massachusetts.

A new chapter of St. Andrew's Brotherhood has been organized at old Epiphany House, in connection with an encouraging work there undertaken almost entirely by laymen.

At St. John's chapel there will be during September, and regularly, two celebrations of the Holy Eucharist every Sunday morning, with an early Celebration also on every Thursday and holy day. The Rev. Philip A. H. Brown was recently presented by the young men of the congregation with a very handsome Eucharistic stole.

The New York Social Council of St. Andrew's Brotherhood will make an effort to have every chapter in the city represented at the coming annual convention of the Brotherhood. Early in October a public service will be held to awaken interest in the subject. The offering taken on that occasion will be used as the basis of a fund to which the chapters will be asked to contribute. The amount thus raised will be used to defray the expenses of one delegate from each of those chapters which would not be able to raise the necessary money alone.

The Sisterhood of the Good Shepherd will keep open its House of the Good Shepherd, at Asbury Park, N. J., during September and October, caring for convalescent women and children. The work is under the oversight of Sister Adelia, who administers all work of the Sisterhood from its headquarters, 419 W. 19th st. New York.

GENERAL THEOLOGICAL SEMINARY.—The seminary opened on Wednesday, Sept. 16th. The number of new students admitted was 53, making the total a little less than last year. The two new dormitories, Kohne and Dodge halls, are now occupied for the first time. The pressing need at present is a new refectory building, as the room used for that purpose is very much crowded. Some slight changes in the schedule of recitations have been made, and now the senior class have lectures once a week on the so-called higher criticism.

MIDDLETOWN.—By the will of the late Henry G. Hubbard, of this town, a legacy of $20,000 is left for the benefit of the parish of Christ church, South Farms. The legacy is to be kept as an endowment, and only the interest upon it used for parochial purposes.

HOOSICK FALLS.—An active work is done in St. Mark's church by the Guild of the Iron Cross. During the summer months, when the factories shut down and workmen became scattered, no meetings were held. But with the opening of the present autumn, active preparations are being made to resume vigorous effort under the leadership of the rector.

NYACK.—Next month the Rev. Franklin Babbitt will complete the 30th year of his rectorship of Grace church. During this period he has been instrumental in the erection of two church edifices.

TIVOLI-ON HUDSON.—On Sept. 1st the Rev. G. L. Platt, D.D., entered on the 33rd year of his rectorship of St. Paul's parish.

WESTCHESTER.—The Ven. Archdeacon Van Kleeck, D.D., the rector of the parish, has just returned from a vacation spent in travel in Europe.

SPRING VALLEY.—St. Paul's church, of which the Rev. Thomas Stephens is rector, has been successful in paying off an additional instalment of its parish debt. The parish is a small one, with only 33 communicants, and has received much valuable help from clergy and laity resident outside its limits. It is making very encouraging progress under its present faithful priest.

POUGHKEEPSIE.—Though not strictly an item of Church news, many of our readers will be interested to know that Dr. C. B. Warring, one of our contributors, has sold to Mr. Frank Holland, late of Chester, Pa., his school known as the Po'Keepsie Military Institute, founded by him nearly thirty years ago, the present editor of THE LIVING CHURCH being the first vice principal. Mr. Holland has high testimonials and good prospects of success. Dr. Warring has our best wishes in his retirement, and our hope that his usefulness in the cause of Christian learning may continue in the literary work which he may now have leisure to do.

QUINCY.

ALEXANDER BURGESS, S.T.D., Bishop.

Missionary interest is greatly increasing in this diocese. The Board of Missions held its quarterly meeting, followed by the quarterly meeting of the Peoria deanery, in the beautiful little town of Canton, Sept. 22nd and 23rd, with an attendance of the Bishop, 10 priests, and a number of laymen. The business meeting showed services maintained for the past three months in Canton, the first attempt in many years to hold regular services, and resulted in the appointment of the Rev. H. C. Dyer, principal of school at Jubilee, as regular missionary in charge, $200 being voted by the board, and $200 assured by the Church people of Canton. The outlook is very bright, there being 18 communicants. There were excellent meetings for the public Tuesday and Wednesday evenings, well attended, early Celebrations, and morning services. At first and last, interesting papers were read, and stirring short addresses made by various of the clergy and the Bishop. Wednesday morning, the Rev. Dr. Sweet delivered a very able essay on "The Communion of Saints." In the evening (Wednesday), the Rev. Dr. Hodge spoke on "Music as a part of Worship.' There were three confirmed, and an address was delivered by the Bishop, who expressed his pleasure at the promising outlook. The next meetings of the board and deanery are to be held in Henry, Dec. 8-10.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

The 54th annual council met in Trinity church, Geneva, on Tuesday, Sept. 15th, at 4 P. M. Evening Prayer having been said, the organization was effected by the re-election of the Rev. Dr. C. W. Hayes as secretary, the Rev. C. H. Smith being re-appointed by him as assistant. At the evening session, after the appointment of standing committees, the Bishop read his annual address. The Rev. A. S. Crapsey, from the committee on the proposed division of diocese, reported that division was "wise, demanded by the necessity of the work, and therefore feasible," and proposed three resolutions substantially as follows:

1. That it is expedient to divide the diocese and erect two dioceses of Buffalo and Rochester, provided it shall be first ascertained that a sufficient endowment for the adequate support of the bishops of the said two dioceses can be secured.
2. That a committee prepare an appeal for the purpose of raising a fund not less than $100,000 to be added to the present Episcopate Fund, as a basis of the proposed division.
3. That territory be assigned as follows: to Buffalo, the counties of Erie, Niagara, Genesee, Wyoming, Cattaraugus, and Chautauqua; to Rochester, the counties of Monroe, Livingston, Steuben, Orleans, Allegany, Wayne, Ontario, Yates, and Schuyler.

After full and free discussion, these resolutions were adopted, but on a motion for the adoption of the report of the committee, the whole matter fell through by a non-concurrence of orders, the clergy voting 44 ayes, 10 noes; the parishes, 18 ayes, 18 noes, and 1 divided. The division of the diocese is therefore indefinitely postponed.

The canon on ordinances of the Ecclesiastical Court, reported last year, was adopted; also a resolution protesting against any change in the State law affecting the Church, until approved by a majority of the dioceses within the State.

Elections resulted as follows: Standing Committee: The Rev. L. E. Van Dyck, D. D., the Rev. Messrs. Walter North, C. F. J. Wrigley and James H. Dennis; Messrs. W. H. Walker, E. S. Dann, Geo. Barker and G. B. Worthington.

Deputies to the General Convention: The Rev. Drs. Doty, Nelson, Hitchcock and Lobdell; Messrs. J. M. Smith, Jas. C. Smith, H. H. Falkner, and Augustus De Peyster. Treasurer of the diocese: Mr. C. Henry Amsden.

The Rev. Dr. Lobdell, from the committee on constitution and canons, presented for final action the amendment to the constitution adopted at the last council prescribing as a qualification of lay delegates to the council, that the parish assessments for the support of the episcopate and for diocesan expenses shall have been fully paid; and on his motion it was unanimously adopted.

Mr. J. N. Macomb reported on the report of the trustees of the Episcopate Fund, showing that extrordinary repairs had been made upon the see house, and that the principal of the fund was over $48,000. The Rev. Walter North presented the report of the Standing Committee, being a record of their acts during the past year, and with large reference to the affairs of De Veaux College, whose principal has been largely augmented during the year by a sale of unproductive lands to a railroad corporation.

The Rev. Dr. Darnell, from the committee appointed at the last council on the "Clergyman's Retiring Fund Society," having favorably reported upon the object and methods of the society, as endorsed and approved by the General Convention, the following resolution, embodied in the report, was adopted:

That the diocese of Western New York, through its council, now assembled, endorses and approves of the object and methods of the "Clergymen's Retiring Fund," and heartily commends it to the sympathy of all Churchmen, clerical and lay, of this diocese, as having a strong claim upon their support.

Mr. W. J. Ashley, financial secretary of the Board of Missions, presented an encouraging report, showing an increase of receipts and a larger balance in the treasury.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

EPISCOPAL APPOINTMENTS.

OCTOBER

4. A. M., St. Mary's, Warwick; P. M., St. Mark's, Honeybrook.
11. A. M., St. John's, New London; evening, Advent, Kennett Square.
18. A. M., St. Stephen's, Manayunk; evening, the Holy Apostles.
25. A. M., St. John's, Pequea; P. M., Mission, Parkesburg; evening, Trinity, Coatesville.

NOVEMBER.

1. A. M., St. David's, Radnor; P. M., Good Samaritan, Paoli.
8. A. M., Holy Innocents, Tacony; evening, St. Mary's, Ardmore.
15. A. M., St. Thomas', Whitemarsh; evening, St. Martin's, Marcus Hook.
22. A. M., St. John's, Concord; P. M., St. Luke's, Chadd's Ford.
29. A. M., Phila.: St. Jude's; evening, the Advent.

DECEMBER.

6. A. M., Calvary, Rockdale; P. M., St. Asaph's, Bala.
13. A. M., Messiah, Gwynedd; P. M., Holy Trinity, Lansdale; evening, Emmanuel, Quakertown.
20. A. M., Our Saviour, Jenkintown; P. M., St. Mary's, Wayne.
27. A. M., Grace, Hulmeville; P. M., chapel, Newportville; evening, chapel, Eden.

PHILADELPHIA.—Many improvements have been made in the church of the Messiah, Port Richmond, since the new rector, the Rev. C. L. Fulforth, assumed charge. On the exterior is a new slate roof, and the interior has a ceiling of Georgia pine. The latter is a thank offering from Mrs. John W. Baird. In the chancel a credence has been placed, and a beautiful set of red silk hangings for the pulpit and lectern has been presented by Mrs. M. J. Rakes. The social guild, which numbers 87 members, provided two annunciators; and one of the classes of the Sunday school recently contributed $70, the result of a bazaar. It is expected that a parish building will soon be erected at a cost of $6,000. The church

will be re-opened on the 20th Sunday after Trinity, with a "thanksgiving" service.

The Rev. Edgar Cope, rector of St. Simeon's, preached a sermon from I Samuel xii: 6, appropriate to the fifth anniversary of the parish, which occurred on Sunday, Sept. 20th. Five years ago the North-east Convocation inaugurated a mission in a hall over a stable, near 12th and Somerset sts. Since that time over 600 communicant members have been gathered, and the Sunday school numbers 650 children; Baptisms, 356; confirmed, 313; 46 marriages have been solemnized, and 92 persons have been laid to rest with the solemn service of the burial office. A commodious parish house has been erected, and a large and handsome church has been built, with a seating capacity for 1,000 persons. The property is valued at $90,000, and is all paid for except $8,000 for the ground. An effort will be made the coming winter to liquidate this incumbrance. The church has a choir of 45 voices, under the charge of Mr. B. Monteith, late of Christ church chapel. There are some 12 chapters in the guild, including a Brotherhood of St. Andrew and a gymnasium.

The fifth anniversary of the memorial chapel of the Holy Communion was celebrated with appropriate services on the 18th Sunday after Trinity. The Rev. William F. Ayer, priest in charge, reports the following official acts for the five years past: Baptisms, 157; confirmed, 19; marriages, 14; burials, 78. There are 70 communicants, and about 200 families.

At St. Barnabas' church, on the last Sunday evening of each month, a special service under the auspices of the Brotherhood of St. Andrew will be held. The initial service occurred on Sunday evening, Sept 27th, when the Rev. Dr. Nicholson, Bishop-elect of Milwaukee, was expected to preach the sermon. Special popular music will be rendered at all these services, under the direction of Mr. F. Childs, organist, and Mr. G. A. Hartman, choirmaster.

The Fresh Air fund of the church of the Holy Trinity, of which the Rev. Alfred J. P. McClure is chairman, during the past summer cared for 500 poor persons, supplying many of them with board at the sea shore, while the large majority were accommodated at the cottage rented by the society at Ephrata Springs, Pa.

The report of the summer's work of the City Mission, ending Aug. 31st, is as follows: Institutions visited, 114; services held in these, 258; Baptisms, 25; Communions celebrated, 13; burials, 40; visits by clerical and lay missionaries, 3,834: total number of visitors for all purposes at the House of Mercy, 11,495; daily average, 146; meals dispensed from the Sick Diet Kitchens, 10,562. Patients in the Home for Consumptives at Chestnut Hill, and in the House of Mercy, 38: total number of consumptives cared for since the organization of the consumptive department (May, 1876), 1,704.

The school year at the Episcopal Academy was opened on Thursday, Sept. 24th, in a most auspicious manner. The building has been greatly improved, the faculty has been increased, and the number of scholars enrolled far exceeds that of any previous term; the freshman class containing almost double the number of last year. A new library has been added to the building. Among those members of the alumni whose names appear on the oaken tablets affixed to the stalls in the chapel may be noticed that of the Rt. Rev. Dr. Potter, Bishop of New York. Dr. Randolph Faries, of the University of Pennsylvania, has been engaged as physical instructor for the academy. Besides his work in the gymnasium, he will also deliver a course of lectures on physiology and hygiene.

The will of the late Andrew Temple was probated Sept. 22nd, and disposes of a small property. The estate is devised to his widow with the provision that she shall "pay to St. John's church, Northern Liberties, the sum of $15 yearly so long as it shall be an Episcopal church, for the purpose of maintaining the pew which I occupied." Making disposition of the property after his wife's death, the above bequest is still operative.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

BISHOP RULISON'S APPOINTMENTS.

OCTOBER.

4. St. James' church, Delano; All Saints' church, Shenandoah.
5. Pottsville, archdeaconry of Reading.
6. Consecration of chapel, Pottsville.
8. Founder's Day, Lehigh University.
11. Lehigh University, Packer memorial church.
13. Board of Managers, New York.
14-15. Lancaster, archdeaconry of Harrisburg.
18-19. St. Luke's, Scranton, archdeaconry of Scranton.
20-21. Missionary Council, Detroit.
27-28. Wellsboro, archdeaconry of Williamsport.
29. St. John's, Huntington.
30. Trinity mission, Tyrone.

The Rev. Charles James Wood, of Lockhaven, one of the most learned men in the diocese, has recently been appointed a special lecturer at the Cambridge Divinity School. Mr. Wood is not the first clergyman of this diocese, however, to occupy a chair in that institution, for Elisha Mulford, than whom the whole country, in the Church or out of it, could not produce a stronger man in his branch of learning, was also from this diocese, born and brought up in it, having his home to the day of his death, on one of the beautiful lakes of Susquehanna county, where both his great works, "The Nation," and "The Republic of God," were thought out and written.

Trinity church, Williamsport, is in great need of a chapel. The parish, some time ago, sold its old chapel to the Swedes, and have been occupying rented rooms for parish purposes. Recently, however, they have been ordered to vacate these rooms, and hence their present necessity. They own a lot for a new chapel and hope to raise $4,000 within a year; $8,000 in all are needed.

Trinity church, Shamokin, will not be completed in time for the meeting of the Archdeaconry there in October as was expected. The meeting will therefore be held in St. Paul's church, Wellsboro, the Rev. A. W. Snyder, rector. Bishop Rulison is expected to be present.

The Rev. William DuHamel is preparing to hold a parish mission just previous to Advent.

A class of 15 persons was confirmed by Bishop Rulison at Oakland on Sunday, Sept. 20th. The Rev. Benj. H. Abbott, as one has well said of him, "is a truly good man," and has held the Church together here for the past six years.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The Archdeaconry of Troy met in Bethesda church, Saratoga Springs, the Rev. Dr. Carey, rector, Tuesday and Wednesday, Sept. 22nd and 23rd. On Tuesday evening, a large congregation was present at the missionary service, at which Dr. Dix, of Trinity parish, New York, was the preacher. On Wednesday morning, at 9 o'clock, Morning Prayer and Litany were said, and at 10:30 there was a celebration of the Holy Communion and a sermon before the Archdeaconry by the Rev. George D. Silliman, its secretary. At 12:30, the business meeting was called to order by Archdeacon Carey. Dr. Dix, having been introduced, paid a warm tribute to Bethesda parish and his friend, the rector. After a bountiful lunch in the parish house, where the members of the archdeaconry and their friends were the guests of the ladies of the parish, the session was resumed. The Rev. Hobart Cooke was appointed the preacher for the next meeting, with the Rev. George A. Holbrook as substitute. The Rev. Dr. J. Ireland Tucker was appointed essayist, with the Rev. Harris C. Rush as substitute. The election of officers resulted as follows: The Rev. Dr. Carey was chosen archdeacon; the Rev. George D. Silliman, secretary, and Mr. Frank Parker, treasurer. The Rev. F. M. Cookson was nominated to convention for clerical member of the Board of Missions, and Mr. George A. Wells, lay member. Appropriate action was taken on the deaths of the Rev. William H. Ogden, of Warrensburgh, and the Rev. George H. Norton, of Greenwich. A message of sympathy was also sent to the Rev. William H. Cook, lying dangerously ill at East Line. Reports on missionary work were made by the Rev. Messrs. Wood, Blanchet, Silliman, and Woodbridge. A cordial vote of thanks was passed for the courtesy and hospitality extended to the archdeaconry by the rector and people of Bethesda parish, Saratoga Springs.

RAYMERTOWN.—During the past year, mission services have been held in the school house in this village, every Sunday afternoon, by the Rev. E. D. Tibbits, rector of All Saints' parish, Hoosac, and his assistant. About the 1st of July, the Rev. Clarence M. Conant, M. D., was placed in charge by Mr. Tibbits, and Mr. Harry S. Longley of Lansingburg (a postulant for Holy Orders) was engaged to start a Sunday school. Mr. Longley's faithful work has been exceedingly fruitful, a large Sunday school being regularly in attendance, and 10 children having been brought to Holy Baptism. On Sunday, Sept. 13th, the corner stone of a mission church, to be known as St. Paul's, was laid by the Rev. E. D. Tibbits before a large congregation gathered from the surrounding country. The Raymertown Cadet Band, and the choirs of All Saints' church, Hoosac, and the church of the Holy Name, Boyntonville, supplied music. A thoughtful address was made by the Rev. George D. Silliman. The corner stone, a beautiful cube of granite, has upon its face a Greek cross and the date, A. D. 1891. It is the gift of St. Margaret's Guild of St. Paul's church, Troy. It is understood that the land for the church (an exceedingly desirable site upon the main street of the village) and a large portion of the expense so far incurred are the gift of the Rev. E. D. Tibbits, whose missionary zeal knows no limit. Plans have been obtained, and bids invited for a neat, churchly structure to cost about $1,500, and it is to be hoped that in acknowledgment of what has been done, funds may be speedily forthcoming to complete the church. Meantime, it is proposed to continue the Sunday school and preaching services every Sunday afternoon in the school house.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The Central Convocation met in St. Paul's church, Des Moines, on Thursday and Friday, Sept. 24th and 25th. The interesting feature of the occasion was the presence of Bishop Tuttle, of Missouri, whose addresses to women on the morning and afternoon of Friday, and which were attended also by the members of the convocation, were especially instructive. The Rev. J. J. Wilkins, rector of St. Paul's, made provision for the entertainment of the visiting clergy. St. Paul's is prospering under the able ministrations of the rector.

OSKALOOSA.—The annual Harvest Home of St. James' parish took place on Sunday, Sept. 27th, and was well attended by some of the leading citizens of Oskaloosa. The church was neatly and appropriately decorated, the rector preaching from the text in the morning: "The harvest is past, the summer is ended, and we are not saved." The Harvest Home festival is very popular in the town and has been copied this year for the first time by some of the denominations.

MASSACHUSETTS.

BOSTON.—The committee in charge of the Episcopal fund is making an earnest effort to increase the principal to $150,000. Some success has already been met, and it is urged that every communicant in the diocese become a subscriber. The laymen who have it in charge have created a fresh interest about it, and it seems likely to reach this amount before the consecration of the Bishop-elect.

The ninth annual report of the Church Temperance Society has just been printed and circulated through the diocese. It is a record of painstaking and efficient service in the cause of temperance. The coffee house enterprise has been generously supported and adopted as a great means in allaying the evils of intemperance. So much has the work commended itself, that one layman alone last year gave $1,200 towards its support, and $4,000 was expended entirely upon it. The organizing secretary, the Rev. S. H. Hilliard, is always glad to make addresses upon the work of the society and present its special claims before the people, and solicits correspondence upon the subject.

LEXINGTON.—The church of the Redeemer, so long vacant, has called the Rev. H. B. Nichols, who has accepted and already begun his duties. His position as instructor of German in Harvard University will be retained and carried on with his parochial work.

NORTHAMPTON.—George P. Bliss, a New York banker, will erect a new church building for the parish of St. John.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

St. John's Orphanage for Boys, located at Waverly, has been occupied fully up to its utmost capacity, and the good "Sister in charge" and her associates have been much pained because of their inability to accommodate more of the many very needy cases brought to their notice. In this emergency, it has been determined to make an effort to build such an addition to the present structure as will provide room for at least twice the number of poor orphan boys as are now cared for there. To do this will require an outlay of only about $3,000, and certainly in a great city like Baltimore, where there is so much wealth and so many luxurious homes, there ought to be no serious difficulty in procuring this modest amount. Surely, no one with a loving heart can stop their ears to the appeal of needy orphan children. This good work, surrounded by ample grounds, is located immediately in the rear of St. John's church, at Waverly, where it was projected some years ago by the then rector of that church, the late Rev. William T. Johnston, who bequeathed largely of his means, and also gave his personal and loving care to the oversight of other parochial work down to the close of his self-sacrificing life.

BALTIMORE.—St. Stephen's church, corner of Welcome Alley and Hanover st., has been purchased by a congregation of orthodox Jews. The cross and other emblems of the church were removed, and the congregation will probably attend services at the church of St. John the Baptist. St. Stephen's church was organized July 5, 1843, and consecrated on May 14, 1846.

PRINCE FREDERICK.—Under the direction of the Ladies' Aid Society of St. Paul's parish, the parsonage of the parish church is being thoroughly renovated preparatory to its occupancy by the Rev. J. C. Anderson and family.

CUMBERLAND.—The Bishop will visit Emmanuel church on Nov. 15th, and administer the rite of Confirmation. He will also pronounce the solemn benediction upon the new memorial church in South Cumberland. The church will be known as the Memorial House of the Holy Cross, and it will be in charge of a curate, who will assist the rector, the Rev. Clarence Buel, in parish work.

WASHINGTON, D. C.—The 14th Church Congress will be held in this city, Nov. 17-20. Bishop Paret was invited to preside, but declined in favor of the Hon. George F. Edmunds, LL. D., of Vermont.

On Sunday evening, Sept. 6th, the Bishop preached and confirmed a class in St. Stephen's church, presented by the minister the Rev. Stuart Crockett. The sermon was an eloquent discourse on the fruitful and unfruitful tree. This church is in a prosperous condition, and the congregation is steadily growing. The church was crowded, every available nook and corner being occupied. The Bishop said that he had advised the erection of a larger house when St. Stephen's was built, but his advice was not heeded. As a result, the present building

ing will now hardly accommodate the people. It is hoped that the church will soon be enlarged.

HAMPDEN.—Work has begun on a new rectory for St. Mary's church, on Roland ave. It is under the supervision of the rector, the Rev. Wm. C. Butler. The church has acquired possession of four acres of ground for an extension of its cemetery.

OXEN HALL.—The Bishop recently visited the church at this place, and confirmed a class of 32 persons.

GEORGIA.

The Rt. Rev. Ethelbert Talbot, D. D., LL. D., has declined the election to the bishopric of this diocese, and we give herewith his letter of declination:

The Hon. Z. D. Harrison, Secretary of the Standing Committee of the Diocese of Georgia:

MY DEAR SIR:—I herewith beg to decline the election to the bishopric of Georgia with which your recent convention has honored me. It is not necessary that I should here enter into the reasons which have led to this decision, as you are already familiar with the grave issues involved. Your call found me already committed to the missionary operations of the Church in this new and growing West. To this work I was but recently summoned under the most solemn sanctions and by the highest authority known to me. Sent here to accomplish certain results, I have but fairly embarked upon the undertaking. The Divine blessing has seemed to rest signally upon the small beginnings made. But many enterprises, as yet in their incipiency, look to me for help. The majority of my faithful clergy depend on my personal efforts not only for moral support, but for their very living. To abandon the work at this juncture must entail upon it serious calamity. Under these circumstances, I cannot transfer to another the varied interests of this new field. To lay foundations for the Church's future, and to secure for her the allegiance and co-operation of these young commonwealths, is the great work which confronts us here. These and many other considerations impel me to abide with my scattered flock who have so nobly upheld me by their generous sympathy and devotion. You will bear me witness that before my election I intimated that I could not leave. That I have delayed my final decision so far is due to the personal solicitation of your committee, and their most kindly cherished hope that, after conference with certain revered and trusted brethren of the House of Bishops, I might be able to see my way clearly to come to you. But such has not been the result. Almost with unanimity, those with whom I have counselled have advised me to remain at my present post of duty. I need not add how deeply I have been touched by so many assurances of loyalty and support from the clergy and laity of your important diocese, and how gladly I should come to you did a sense of duty permit. Personal considerations have appealed strongly to me to heed your call, and these have been fortified by the singular and almost spontaneous unanimity attending my election. I can only hope that you will do me the kindness to believe that I have tried to be governed solely by a desire to do God's will, as I have been able to discern it, and that I have acted only after deliberate and prayerful thought. I am comforted in this painful hour by the assurance that whatever disappointment this decision may cause you will be but temporary, and that the Holy Ghost will direct and guide you to fill your vacant see, with its hallowed traditions, by the choice of a leader far more worthy of your confidence.

Very faithfully yours.
ETHELBERT TALBOT.

MAINE.

HENRY ADAMS NEELY, S.T.D., Bishop.

On Wednesday, the 23rd instant, the corner-stone of a new chapel was laid at Woodfords, a suburb of Portland, by the Bishop of the diocese, accompanied by Canons Sills and Ogden. There was a large gathering of people to witness the imposing ceremonies. The devotional services consisted of responsive recitations of the Psalms, and Creed, and appropriate collects. In his remarks, the Bishop said that this was the auspicious beginning of a work which had great possibilities of good for a growing community. This would be a new centre of influence where the Gospel would be preached and the Sacraments administered. The service had a spiritual significance. We lay a corner-stone to signify the spiritual reality that our Saviour is the corner-stone of the great spiritual house of God, "for other foundation can no man lay than that is laid—which is Jesus Christ." The world changes, other things pass away, but there is one thing which will stand firm, the stone of Christian Faith, the doctrine that Jesus Christ is the Saviour of the world. A list of the articles placed in the box included a copy of the New Testament, Hymnal, Prayer Book, list of the donors, names of scholars, copy of THE LIVING CHURCH, and other Church and daily papers, diocesan journal, list of members of the first church in Westbrook, and coins of the date of 1891. After the box was placed under the stone, the Bishop struck the stone three times, and repeated the usual sentence, to which responses were made by the congregation. A hymn followed, and the people were dismissed with the blessing.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

BISHOP'S APPOINTMENTS.

NOVEMBER.

1. A.M., church of the Advent, Oakland; P.M., Good Shepherd, West Berkeley.
8. A.M., Riverside; P.M., Redlands.
9. San Jacinto. 10. Colton.
11. San Bernardino. 12. Chino.
15. A.M., Ontario; P.M., Pomona.
16. Covina. 17. Duarte.
18. Monrovia. 19. Sierra Madre.
22. A.M., San Gabriel; P.M., Pomona.
23. South Pasadena.
29. A.M., St. Paul's, Los Angeles; P.M., church of the Ascension, Los Angeles.

DECEMBER.

2. St. Barnabas, Vernondale.
6. A. M., Christ church, Los Angeles; P. M., church of the Epiphany, Los Angeles.
9. St Hilda's school and Glendale.
13. A.M., St. John's, Los Angeles; P.M., Santa Barbara.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Rev. James B. Nies, Ph. D., minister in charge of Christ chapel, has recently married a daughter of Mr. Alexander E. Orr, warden of Christ church, and one of the most active laymen in this diocese. During Dr. Nies' absence from his congregation, the latter is in charge of the Rev. William F. Fitch, former rector of St. Mark's church, Brooklyn.

The Rev. Thomas McClintock has resigned charge of St. Michael's church, in the eastern district of the city, an important mission among the poorer classes. During his incumbency he accomplished a remarkable work of spiritual and temporal upbuilding. He was placed in charge of the church by Venerable Archdeacon Stevens, and at once imparted to the congregation, then new, his own characteristic vigor. It will be hard to find for this field a really suitable successor.

The Rev. Arthur B. Kinsolving, rector of Christ church, has recently returned from a vacation of three months among his old friends in Virginia.

On Sunday, Sept. 13th, regular services were resumed in the church of the Holy Trinity, of which the Rev. Charles H. Hall, D. D., D. C. L., is rector.

GARDEN CITY.—St. Paul's school for boys opened last week. A formal service was held in the chapel, at which addresses were made by the Very Rev. Samuel Cox, D. D., dean of the Cathedral, and Mr. Charles S. Moore, headmaster of the school.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The committees appointed to prepare for the approaching missionary council of the Church in Detroit, October 20–22nd, are actively at work. About 90 of the members of the council have already sent notice that they expect to be present, and from every indication now it will be a notable and inspiring assemblage.

The Rev. Isaac Barr, formerly rector of St. Paul's church, Saginaw, and of late, general missionary in that section, has resigned, to accept a charge in Milwaukee.

The new rector of St. Peter's church, Detroit, the Rev. Charles L. Arnold, has entered with energy upon the duties of his pastorate. Among other changes recently determined upon, the system of pew-renting will be abandoned October 1st, and the parish will be sustained by voluntary pledges. St. Peter's church was organized in 1858, and built its first house of worship on the present site, corner of Trumbull ave. and Church st. in 1860. Since that time the church has been burnt and rebuilt twice.

The rector of St. Paul's church, Detroit, the Rev. R. W. Clark, D. D., has moved into the new and commodious rectory just completed on Erskine street.

From the convention journal of the diocese of Michigan for 1891, just published, the following statistics are compiled: Clergy, resident, 78; candidates for Holy Orders, 6, besides 5 deacons, candidates for the priesthood; licensed lay readers, 35; parishes, 68; mission stations 60; Baptisms—infants 1,165, adults 272—total, 1,437; confirmed, 1,072; present communicants, 12,865: marriages, 452; burials, 676; public services, Sundays 7,715, week days 4,574—total, 12,219. The Holy Communion was celebrated 2,462 times, of these 190 being private Celebrations. Families, 7,996; whole number, of souls, 31,951. Throughout the diocese, one out of every 38 persons is reached directly by the ministrations of the Church. In the city of Detroit, one out of every 16 persons is in direct connection with our 22 parishes and missions, the Church population being about 13,000.

Sunday school teachers and officers 1,310, scholars 11,031. The Church in this diocese has 100 Sunday schools. Contributions for parochial objects aggregate $166,527.03; for diocesan objects, $26,538.27, of which $10,000 is Mrs. Slocum's gift to Harris Hall; for general objects, $9,214 09; total for all objects, $202,279.39, averaging for each communicant during the year, $15.72.

Value of Church property in the diocese, $1,623,397.21. If to this we add the amount of the Episcopal fund, $90 930 72, the Welles legacy bonds, $3,500, the Fund for Aged and Infirm Clergy and Widows and Orphans of Clergy, $13,186.12, the Church literature fund, $100, the Trowbridge missionary legacy and memorial funds, $10,415.36, the Sprague legacies, $7,591.18, the St. Luke's hospital endowment, $70,000, the Bishop Harris Hall endowment, $33,000, the aggregate wealth of the Church in this diocese may be reported at $1,852,120.59; 29 parishes and missions report debts to the gross amount of $ 69,898 52. Sittings in churches and chapels, 32,080. There are 105 completed church edifices. Of these, 12 are of stone, 27 of brick. Nine churches have separate chapels, 7 have basement chapels, and 5 have rooms or additions in use as chapels. Seven parishes have buildings for miscellaneous Church purposes. There are 43 rectories, 1 being of stone and 7 of brick. Church property of the value of $96,500 is vested in the trustees of the Protestant Episcopal Church for the diocese of Michigan. Property to the value of $162,800 is vested in the Church Association of Michigan.

The 66 clergymen having actual charge of the parishes or missions of the diocese received in salaries last year $79,298.50, an average of $1,201 each. Of these, 36 had no rent to pay, being occupants of rectories. Of the whole number, 40 received $1,000 or more; yet 8 clergy received less than $700 for the year's support. The largest salary paid in the diocese is $4,000.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

The Rev. James A. M. La Tourette, chaplain of the U. S. A., retired, died in Indianapolis, suddenly, on Wednesday morning, Sept. 23rd. He was a graduate of Princeton College, and for a time was a minister of the Dutch Reformed Church. He was ordained deacon by Bishop Horatio Potter, of New York, and priest by Bishop McIlvaine, of Ohio. He served the Church in Columbus and Cincinnati, Ohio, when he received in 1865 the appointment of chaplain in the army, and was stationed for two years at Governor's Island, N. Y., for ten years in Colorado, at Forts Garland and Lyons, and 12 years at Fort Union, New Mexico. He did much to promote the interests of the Church in these missionary jurisdictions; was a member of the Standing Committee and a delegate to General Convention. Two years ago, being in feeble health, he was placed on the retired list, and took up his residence in Indianapolis; because of poor health he was rarely able to officiate. His funeral took place on Saturday, Sept. 26th, Bishop Knickerbacker officiating, and the clergy acting as pall bearers. The remains were sent to Ft. Leavenworth, Kansas, for burial. Chaplain La Tourette leaves a widow and five children: Nina, wife of Capt. Cavenaugh, U. S. A., Annie, wife of Capt. H. Romeyn, U. S. A., Mary, wife of Lieut. Stotsenburgh, U. S. A., James Loeland, only son, and Mrs. Collins, widow of a surgeon in the army.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

Summary of statistics: Whole number of parishes, 78; whole number of missions, 88; bishops, 2; priests, 82; deacons, 11; lay readers, 57; candidates for Holy Orders, 16; postulants, 14; Baptisms, infants 863, adults 250; Confirmations (Bishop's report), 901; confirmed persons (communicants), 10,422; marriages, 263; Churchings, 18; burials, 437; Sunday school teachers 813, scholars 2,616; Church schools, 3; theological school, 1; hospitals, 3; value of Church property, $1,706,000.00; total offerings, as reported, $175,064 92.

FAIRMONT.—The annual Harvest Home Festival was observed in St. Martin's church by appropriate and enthusiastic services on Sunday, Sept. 20th. Much care and skillful pains had been taken to beautify the little church; and its tasteful display of choice fruits, grains, and flowers interspersed with Scripture texts, seemed vocal with thanksgiving. The rector, the Rev. T. C. Hudson, was assisted in the Communion office by the venerable priest, the Rev. I. J. Townsend. The musical portion of both services for the day was rendered in a manner that would do credit to some of our large cities, and yet it was executed by the regular "every Sunday" choir of eight voices, St. Martin's parish being very fortunate in having musical ability of a high order devoted to its services. An offering of over $12 was made toward sustaining and carrying forward the work recently resumed in the parish. The present rector entered upon the work in June last as a convalescent from a long and tedious illness. It is no small gratification to his flock to know that his health is becoming re-established. On this Sunday for the first time he was able to undertake regular evening services in addition to the morning worship of the Lord's Day. Considerable activity has been manifested in various ways among the members of this rural congregation. The rectory and grounds have been improved, the chancel and altar have been supplied with new service books, and one devoted member of the parish has, at his individual expense, provided for the repainting of the church edifice. With so much to be thankful for, St. Martin's parish is not unmindful of its responsibilities, and is looking forward to earnest and aggressive work in the Lord's great vineyard.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

WINDSOR.—The new parish house of Grace church was opened on Thursday evening, Sept. 17th. A slight illness prevented the Bishop from coming to bless the edifice; but special prayers of his composition were read by the rector, the Rev. Frederick Wm. Harriman. Addresses were made, and the singing was hearty, led by a choir of 14 voices under the direction of Mr. F. B. Bower. The building is of wood, with basement of stone, and connects with the beautiful stone church by a vestibule leading into the library. On the main floor are two large rooms, with folding-doors between, so that they form a spacious hall when used together. One is suitable for Sunday school and week-day services, having a small chancel furnished in oak, an upright piano in oak case, and 100 folding chairs. The other is the ladies' parlor, adorned with a hospitable open fire-place, tiled, and furnished with brass andirons, fender, etc. The wood-work on this floor is of ash, and all the flooring is of yellow

pine. There is also a small cloak room, where the society work can be stored. Downstairs the same space is divided between the dining-room and kitchen, with ample china-closets, toilet-rooms, and cellar. The total cost thus far is $3,500; most of which has been raised in small sums by the ladies and children, with substantial assistance from Hon. and Mrs. H. Sidney Hayden and other generous friends. The parish is now well equipped for all kinds of good work, possessing a church, parish house, and comfortable rectory, all heated by steam, and free from debt, together with the beginning of an endowment in the fund of $1,000, recently bequeathed by Mrs. Nancy S. Spaulding, of Cleveland, Ohio.

DANIELSONVILLE.—The corner-stone of the new church of St. Alban's, the Rev. Cornelius G. Bristol, rector, was laid on Wednesday, Sept. 23rd, by the Rt. Rev. T. M. Clark, of the diocese of Rhode Island, acting for the Rt. Rev. J. Williams, D. D., Bishop of Conn. The Rev. Alexander H. Vinton, D. D., of All Saints', Worcester, Mass., delivered the addresses, and was followed by Archdeacon S.F.Jarvis, of Brooklyn, and the Rev. G. R. Warner, of St. Thomas' church, Hartford, the Hon. Benj. Stark, of New London, and the rector, each of whom made a few fitting remarks. The day was a beautiful autumn day, and many were the friends of the parish, who joined with the congregation in this long-looked-forward-to event. The church will be of stone and cost about $15,000, and worthily represent the Church in this flourishing manufacturing village in the eastern part of Connecticut, where Episcopal churches are few and far between.

HARTFORD.—St. John's church, the Rev. J. W. Bradin, rector, is undergoing a thorough renovation, and will soon be re-opened for divine service. The old tower room and the organ loft choir alley, that were abandoned last year, have been remodeled into a commodious parish room 60 by 20. The south staircase leading to the old organ gallery has been removed, and in its place the rector has a comfortable study, where it is often-times much needed, in the church itself, the centre of parochial work.

Christ church, which is now without a rector, the Rev. Mr. Tomkins having accepted a call to St. James', Chicago, is likewise undergoing extensive alterations in its interior, and will probably be re-opened some time this autumn. A handsome memorial window will be placed in the west wall south of the altar. It is the gift of the Rev. Francis Goodwin and his brother, Jas. J. Goodwin, in memory of their parents. Beneath this window will be three memorial tablets with suitable designs. The south gallery has been cut back at the west end to correspond with the opposite side. This will make room for another full memorial window, which is to be given by Miss Alice Taintor in memory of her parents. The entire interior will be repainted and redecorated. With all these improvements and a new rector, Christ church will again be ready to lead in the work of the Lord in Hartford.

ROXBURY.—The 14th Sunday after Trinity, the Rev. W. C. Cooley closed his pastorate of over 16 years in Christ church, and retired from the active work of the ministry at a ripe old age, being now well on the road toward ninety, and the last surviving member of the class of "36" from the General Theological Seminary; thus it will be seen that he has been in the active work of the ministry more than 55 years. He was a man greatly beloved by the clergy of Lichfield Co.; one for whose declining years and strength they had the greatest respect, and one and all wish him peace, happiness, and holy joy in the fading twilight of earth, and the growing dawn of the world to come. He goes to live with his son-in-law, the Rev. C. E. Ball, at Canajoharie, N. Y.

NORTHFIELD.—The rector of St. Peter's, Plymouth, has relinquished the oversight of Trinity parish, and is succeeded by the rector of Trinity church, Thomaston. Mr. S. Wolcott Linsley, who has served most acceptably as lay reader for the parish, has also concluded his labors, and will pursue his studies for the ministry at St. Stephen's College.

THE MID-WESTERN DEAF-MUTE MISSION.

Owing to the many calls for the Church's ministrations in sign language, the general missionary, the Rev. A. W. Mann, was kept closely at work without any vacation during the months of June, July, and August. On account of vacation at the State schools for deaf children, the attendance at all services was larger than usual. Mr. Mann served his missions at Pittsburg, and Erie, Pa.; Cleveland, Toledo, Lima, Canton, Fremont, Mansfield, Columbus, Cincinnati, and Dayton, O.; Indianapolis, Evansville, Terre Haute, Monticello, and Connersville, Ind.; Detroit, Flint, and Grand Rapids, Mich.; Chicago, Joliet, and Momence, Ill.; Delavan, Wis.; St. Louis, and Fulton, Mo.; and other places. Reunions of deaf-mute alumni, held at Flint, Delavan, Monticello, and Fulton, were provided with Prayer Book services. Mr. Mann was assisted at the Missouri reunion by the Rev. Mr. Cloud, a deacon, when the new Institution chapel was dedicated with appropriate services; at the request of the superintendent, Mr. Mann preached the sermon, and another at a memorial service on the following day. During the three months named, Baptism and the Holy Communion were administered at a number of times and places. Marriage was solemnized twice. Five hundred printed reports and Ephphatha appeals were mailed to the clergy, annual and quarterly reports to bishops and diocesan treasurers prepared, and many letters written.

From the last annual report of Mr. Mann, the following figures are gathered: Services in 16 years, 2,900; Baptisms, 561; Confirmations, 432; candidates for Confirmation, scattered over 15 dioceses, 95; marriages 57; burials, 5; parishes served, 295; annual reports to bishops and secretaries, nearly 300; Prayer Books distributed, 400; letters and postal cards written, 26,000; miles traveled, about 700,000. Of these sixteen years of missionary work, nearly twelve have been spent away from home. Within Mr. Mann's extensive parish, embracing fifteen dioceses, may be found 10,000 scattered deaf-mutes and their children. Of the former he reaches more or less directly, 3,000; of whom about ten per cent. have been brought to Holy Baptism, the remainder of those baptized, making the total, as above, 561, and the children, who, it should be said, can hear and speak. They should be looked after by the rectors and led through the Sunday schools to Confirmation. A number are faithful communicants.

With more to do than falls to the lot of many clergymen, Mr. Mann still finds the time to keep a record of all official acts, including the names of communicants and persons confirmed, with the names of the bishops administering the rite.

Owing to the hot weather of August, and the absence of many clergy and Church people on vacation, there is a slight falling off in Twelfth Sunday after Trinity offerings, which are needed every year to meet the expenses of the work.

The Rev. Mr. Mann expects to devote a part of September to the arrangement of work for the remainder of the year. This, it is expected, will include missionary trips to the northwest and southwest.

JOHN WESLEY, PRIEST OF THE CHURCH OF ENGLAND.

John Wesley lived and died in the communion of the Church of England. Those who call themselves by his name are now, we regret to say, to be found in large numbers among the most bitter and intolerant of its enemies. If John Wesley were alive now it would not be difficult to say in which communion he would be found worshipping; certainly it would not be in the pretentious Gothic chapels of those who call themselves by his name, whose preachers have assumed all the responsibilities of the priesthood, and who, contrary to Wesley's express injunctions, administer the sacraments, and in every respect claim to be independent ecclesiastical functionaries, dressed out in the preciseness of the clerical garb, with waistcoat, stiff collar, and "Reverend" as their official designation.

We do not, indeed, object to all this on any professional grounds; Wesleyan ministers, as far as we are concerned, are welcome to all the ecclesiasticism they can assume, and if they do claim the priestly office, they are wise in assuming with it those externals which the world connects with it, only let them remember that in doing so, they want the authority and approval of the Rev. John Wesley.

The whole thing is in a nutshell, and cannot be denied by the Methodists themselves, their own leading organ being the witness. John Wesley lived and died in the communion of the Church of England. In answer to a direct question, in a recent issue of *The Methodist Times*, the editor wrote as directly: "There is no doubt that John Wesley never by any formal act withdrew from the communion of the Church of England, and he was never formally expelled by any ecclesiastical authority." But we have stronger evidence than this, we have Wesley's solemn statement, made shortly before his death, that he lived and died a member of the Church of England, and his desire that none who regarded his judgment or advice should ever separate from it. So little, at the time of his death, was Methodism regarded as a new "Church," that in his epitaph on the marble tablet in the New Chapel, City Road, John Wesley was spoken of as "the Founder of the Methodist Societies," and as "the Patron and Friend of Lay Preachers," words that were afterwards, under the influence of the uneasy Methodist conscience, either erased or altered. In Wesley's mind, his preachers were laymen. Two years after his death the conference put forth certain minutes in which it was solemnly declared that Wesleyan teachers "were only preachers and expounders," and "the original Methodist plan" was upheld, against the new-fangled "ordination scheme."

Never in all history was there a more remarkable instance of an entire community running counter to the original desires and intentions of their founder than is afforded by the case of the Methodist body. "Love the Church of England, and resolve never to separate from it," said John Wesley, in so many words (Code of Directions drawn up by Wesley, and endorsed by the Wesleyan Conference of 1797); "do not despise the prayers of the Church; do not call your society 'A Church,' nor your Preachers 'Ministers,' nor your houses 'Meeting Houses;' call them plain 'Preaching Houses.'" In his famous sermon, preached in Cork, 4th May, 1789, and printed by him in the *Arminian Magazine*, a year before his death, John Wesley said: "None of them dreamed that the being called to preach gave them any right to administer sacraments. And when that question was proposed, 'In what light are we to consider ourselves?' it was answered, 'As extraordinary messengers, raised up to provoke the ordinary ones to jealousy.' In order hereto, one of our first rules was given to each preacher, 'You are to do that part of the work which we appoint.' But what work was this? Did we ever appoint you to administer sacraments, to exercise the priestly office! Such a design never entered into our mind; it was the farthest from our thoughts." He went on to say: "The Methodists are not a sect or party. They do not separate from the religious community to which they at first belonged. They are still members of the Church; such they desire to live and to die. And I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose, not to separate from the Church." A year previously (in 1788), Wesley had said in another sermon: "I hold all the doctrines of the Church of England; I love her Liturgy; I approve her plan of discipline; I dare not separate from the Church: that I believe would be a sin to do."

We are aware of the fact that it is a common practice with the Methodists of to-day to postulate two John Wesleys, and represent Wesley as having undergone a remarkable change of opinion on matters of Church doctrine and practice about the year 1740—in fact, that about that time John Wesley gave up the High Church sacramentalism of his earlier years. But was it so, John Wesley himself being witness? In 1789 he writes in his Journal: "Have uniformly gone on for fifty years, never varying from the doctrines of the Church at all" (Journals xviii, 89). And in 1790, a year before his death, he writes: "I have been uniform both in doctrine and discipline for above these fifty years, and it is a little too late for me to turn into a new path now I am gray-headed ("Methodism of the Future," p. 111). This does not look as if Wesley was conscious to himself of any such change in his religious opinions as is attributed to him. He was a High Churchman all his life in his doctrinal views, although erratic in some of his later actions. He was, in fact, says his latest and most able biographer, "a Puseyite a hundred years before Pusey flourished" ("Tyerman's Life," I,148). He was, says the same writer, regarded by some as a Roman Catholic, because he rigidly excluded all dissenters from the Holy Communion, because he received some Roman Catholics as saints, because he endeavored to establish and enforce confession, penance, and mortification; mixed water with wine at the Sacrament, and appointed deaconesses (*Ditto*, pp. 147 8). He considered it, among other duties, a right thing to pray for the faithful departed, and to turn to the East at the Creed (MS. notes, about 1741.)

It is a strange thing that such a man as this John Wesley should ever have been credited with having founded the largest schism on record in the Church of England. According to his own statement he remained a faithful son of the Church to the last, and warned the Methodists that if ever they forsook the Church of England God would forsake them. It is not difficult, however, to see how Wesley himself by his strange action in ordaining Dr. Coke a pseudo-bishop, and afterwards laying his hands on some of his preachers, prepared the way for the inevitable schism that followed in his death. He did this contrary to the advice of his brother, Charles Wesley, and he lived to repent of it with tears. There is no evidence that he laid hands on any after the year 1787. It was the restless ambition of Coke that prevailed on Wesley to set him apart as a "superintendent" in his bedroom in Bristol in 1784, and so little did Coke believe in the reality of the episcopal office thus pretended to be conferred on him, that he subsequently sought consecration, without avail, from Bishop Seabury of Connecticut, and Bishop White of Pennsylvana. Charles Wesley saw the ridiculous side of his brother's action, when he penned the well-known epigram—

> How easily are Bishops made
> By man or woman's whim;
> Wesley his hands on Coke hath laid,
> But who laid hands on him?

The act was far from agreeable to the minds of many of Wesley's most trusted friends. Whitehead pointed out that Coke had as much right to lay his hands on Wesley as Wesley on Coke. Another wrote: "I wish they had been asleep when they began this business of ordination; it is neither Episcopal nor Presbyterian, but a mere hodge-podge of inconsistencies." — (Tyerman's *Life*, vol. iii., p. 439.)

Our Methodist friends are fully justified in making the most they can out of their connection with John Wesley, priest of the Church of England; but how little they are justified in claiming the John Wesley of history as their head we have now shown. They and he belong to different communions. I live and die, said Wesley, a true son of the Church of England—but who and what are these who to day shelter themselves under his venerable name?

The Living Church.

Chicago, Saturday, October 3, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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ONE of the questions which every editor, we presume, finds it difficult to answer is: To what extent shall correspondents be allowed to express opinions not in harmony with the purpose and policy of the paper? If no divergent sentiment be allowed expression, the paper is branded as "a partisan sheet;" and if considerable latitude is allowed to correspondents, the editor is denounced for adopting all that they say, as "editorial utterances." In fairness to the editor, to his correspondents, and to the public, there should be a better understanding all around.

It is evidently impolitic if not impossible, for a journal to present both sides of a question with equal force, when its convictions of duty are all on one side. At the same time, may it not, should it not, allow an adequate but temperate statement of what may be urged on the other side? This does not mean that the "other side" shall have unlimited space and scope. All it can fairly demand is a hearing, with opportunity always to correct misstatements and to give facts that might be helpful to a right judgment.

Every editor of experience in ecclesiastical or secular journalism has felt the pressure of zeal and enthusiasm on the part of correspondents whose views he could not entirely endorse, but of whose intelligence and sincerity he could not have a doubt. In times of exciting controversy, a paper may be deluged with contributions of this kind. While the editor cannot and need not print them all, is it not manifestly his duty to lay before the public enough "straws" to show "the way the wind blows?" His constituents have a right to know what others are thinking and saying about the burning question.

DR. NEWTON'S "CHURCH AND CREED."

III.

The position which our neologians assign to the Bible is sufficiently, though indirectly, revealed in these recently published discourses from the chief speaker of that party.

It must be said that there is a peculiar inconsistency observable in the treatment of this subject which is calculated to be misleading to the superficial reader and puzzling to the more careful. On the one hand, the assertion of the "Bible and Bible only" as the source of authority, is strong enough to satisfy the most extreme Protestant. Again, in more than one place there is an extreme literalism, pressing the supposed shades of difference between the words of the sacred text, such as could not be exceeded by the most extreme advocates of verbal inspiration. But, on the other hand, we encounter, incidentally to be sure, but none the less unmistakably, such views of inspiration and such a free handling of these oracles of our faith, both as to their contents and interpretation, as would seem to render it impossible to rest upon such an unstable foundation.

On page 135, it is stated that the primary source of the Creed is the Holy Scriptures; that it was reared upon the foundation of the New Testament; that it can only continue to stand as it is seen to rest unmistakably upon this foundation—this is the only way to make sure that the Church has not "slipped a false bottom under its Faith." The Sixth Article is quoted, as declaring this principle beyond a peradventure, and the eighth Article, to show that the Church holds this to be the foundation upon which the creeds rest. It is claimed that the only vow of ordination bearing upon this point to which the writer owns himself bound in strict literalness, is that in which he promised "to teach nothing as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?" The following vow is mere surplusage. Surely, one would say, here is at least a staunch upholder of the Scriptures, and however mistaken he may be in his interpretations, he is only asserting a common Protestant principle. "Ecclesiasticism" may find fault, but all true Protestants must agree that he has planted himself upon the true foundation.

Again, his first discourse, "Fold or Flock?" is based upon certain minute distinctions conceived to exist in the meaning of the Greek words of the original; and he is careful to assert that these are the words of Christ Himself, "what he really said." Believers in a verbal inspiration could ask nothing better than this, and inferentially we are given to understand that the writer certainly does not accept the view that the Gospel called after St. John is not his work or a faithful presentation of the words of Christ which it professes to quote.

But we soon come across another class of utterances. We discover that the Nicene Creed has other sources more "primary" than the Bible, that the Bible is not the "bedrock of the foundation of the Faith," but that the Bible depends for its truth upon the "reason and conscience, all the spiritual senses of man," and that "a creed must, then, be brought back to this mint of man for assaying." There is no revelation from heaven through angels or apostles which has any authority of itself. We are assured that the Christianity of the Nicene Creed "grows out of" the great religions of antiquity; that "it enwraps these spiritual truths in that profound mystic philosophy which we can trace under all noble religions." The historic facts mentioned in the Creed are only a sort of nucleus about which this philosophy is gathered and given a concrete form. So much, then, for the Bible as the primary source of the Creed.

The assertion of the pre-eminently binding nature of the vow of the priest at his ordination, "to teach nothing as necessary to salvation" except what can be concluded and proved from Scripture, seems at first sight to ensure the author's loyalty to the Bible at least. On taking orders, a clergyman must subscribe to the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God." Dr. Newton has subscribed to this declaration, but he now objects to its literal meaning being pressed, and professes to find an inconsistency between this and other statements that "the Holy Scriptures contain all doctrine required as necessary for eternal salvation," and that the Bible "doth contain the Word of God." Of course those who hold that many other books besides the Bible contain more or less of the "Word of God," will find it possible to subscribe to the latter with a comparatively clear conscience; but the exclusive character which the formal declaration claims for the Bible as the Word of God in a sense in which nothing else is so, makes it a formidable obstacle in the path of unbounded license.

Next, let us observe the author's manner of dealing with the contents of the Bible. He is careful to insinuate that the determination as to the canon of Scripture was purely a human work. From the fact that the Books of the New Testament were not, for some time, collected into a single volume and set forth by conciliar authority, he indicates that there is abundant room for doubt still left. This would result necessarily from his principle that the human reason and conscience are the only real source of authority, and what commends itself to the human mind at one period may fail to do so in another more enlightened age. In the case of the Old Testament he makes it clear that he accepts the extremest views of Wellhausen and his school. We have nothing of the direct handiwork of Moses except the Ten Words. Thus we know nothing of the fall of man or the origin of evil in the world. The Prophets were the real founders of the Jewish religion, and, strange to say, "the natural and inevitable era of the priest" arrived during the Exile, when there was no temple and no room for the exercise of priestly offices! By a wonderful evolution, the exiles returned to Judea with a "fully developed ecclesiasticism."

In regard to the New Testament, the writer speaks of the "mental freedom" with which each great writer thinks in his own way concerning the common Christianity. He easily dismisses as interpolations and corruptions of the text what does not square with the conclusions of his own "reason and conscience and spiritual senses." Thus, the first part of St. Matthew is a later addition because it declares that the Blessed Virgin was "with child of the Holy Ghost;" the first part of St. Luke, in like manner, is a beautiful myth. Of course critics may be found who make these elisions, but not upon any ground of scientific text criticism.

To justify his statement that "No word of instruction, direct or explicit," from the lips of Christ, "exists concerning Baptism, and no reference to it is found until we reach the Fourth Gospel," he not only dismisses St. Mark xvi:15 as spurious, about which critics have entertained a doubt on account of its absence from some ancient manuscripts, but he ventures the statement that "the concluding section

of each of these Gospels is generally acknowledged by critics to be of later origin." We can only say that this is a very strong statement so far as St. Matthew is concerned.

In connection with the resurrection of our Lord, the statement of Article IV, that Christ "took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature," is rejected because "the Creed says nothing of the sort." It is true the Scripture does: see St. Luke xxiv: 39; St. John xx:17; xxi:13. So the Creed is to be tested by the Scriptures and the Scriptures by the Creed. Of course anything may be proved in this way.

Upon the subject of inspiration, our author does not leave us in much doubt. He takes advantage of the saying, so much quoted now-a-days, that the Church has not formulated any doctrine of inspiration. But it must be remembered that she *has set limits* beyond which speculation cannot go upon that subject. These are the limits within which she has expressed herself through all ages in dealing with the Bible. They are such as these: the Bible is the Word of God in a sense in which nothing else is or can be; it is exceptional and peculiar. Again, the Bible contains all that is necessary to salvation, and this does no other book or books in the world.

But we are told here that "you may hold to the plenary inspiration of the Scriptures," or "with equal loyalty to our only authority, you may hold that large and reasonable thought now spreading through our Church so rapidly, which finds the divine inspiration only in the ethical and spiritual truths of which the prophets were the great teachers." He then reminds us that the Creed only states that the Holy Ghost "spake by the prophets," and hence it is the inspiration of "the prophetic writings only" of which the American Church "affirms, as a matter of faith, their divine inspiration." Here is a "literalness" in interpreting the Creed which would surely have amazed the Fathers who composed it. But observe that it leaves us free to reject from the sphere of inspiration the entire New Testament and a great part of the Old. This, however, need not give us great concern if we accept statements which occur elsewhere, in which it is denied that "the Word speaks through exceptional men alone, in an exceptional manner, at exceptional times;" or that revelation comes "from heaven, at the hands of special messengers;" or that these special communications have been closed, since the great Messenger of the Covenant appeared; or that the days of inspiration are over.

On the whole, it seems plain (shall we say?) "to the unbiassed mind," to those "who have eyes to see," that Dr. Newton is still entangled in the meshes of "traditionalism" while he talks of one particular set of books as "holy" or "sacred," and as the primary source of the Creed, as if there were something exceptional about them, as if they brought to us, as Christendom has always held, a "revelation from heaven at the hands of special messengers." Or is this continued use of old phraseology a part of the "prudence which dwells with" his wisdom? Is it by way of concession, because we are not generally "quite ready for a disembodied faith;" because "the naked truth may freeze in cold climates;" or because "it is not well to bury a Creed until it is surely dead?"

BRIEF MENTION.

The hot weather seems to have extended over and beyond the Rockies. *The Pacific Churchman* comes to us red-hot, and the last issue has to be handled with tongs. Keep cool, dear brother. If you cannot be "Pacific," be as pacific as you can!———*The Chicago Times*, which takes "an outside point of view" in Church matters, has the following sensible observation on the Ohio case: "The Rev. Howard MacQueary, briefly celebrated for attempting to deny and to preach the dogmas of the Episcopal Church at one and the same time, has resigned from that Church and accepted a Universalist pastorate. It would have been at once more logical and more dignified for the reverend heretic to have taken this course at first. There is a certain absence of dignity about a resignation induced by virtual expulsion."——*The Church Times*, referring to the discouragements encountered by the Brotherhood of St. Paul, says: "A little pluck, much patience, and readiness to make the best of apparent non-success, are as much needed of Brotherhoods as in ordinary life, and in spite of appearances will no doubt be forthcoming."———An important decision has recently been given by the highest court in South Carolina, to the effect that marriage contracted in that State is indissoluble, either by the consent of the parties, or by the judgment or statute of any foreign tribunal or legislature.———A grain dealer down East has been attempting to corner western corn with a $200,000 bank account. The crop will be worth about eight hundred millions! Our eastern friends, in the Church and out, have not yet "sized up" things out West.———"I had a splendid time on my vacation this summer. Meals just when I wanted them, cold and warm baths, and no fees for waiters or porters." "And where is this ideal place, Doctor?" "I stayed at home."——The following inscription is on a stone slab over the entrance to George Herbert's rectory:

> If thou chance to find
> A new house to thy mind,
> And built to thy mind,
> And built without thy cost,
> Be good to the poor,
> As God gives thee store,
> And then my labor's not lost.
> *Geo. Herbert.*

———The Rev. Dr. Coit has a good paper in the September *Forum* on "What a Boys' School Should Be." St. Paul's, Concord, is the evidence of what such a school can be.———The choir-stalls which were begun in Lincoln cathedral nearly 500 years ago, are soon to be finished. The revision of our Prayer Book is, after all, not so very slow!———Bishop Whipple says of the Ojibway language: "It is a marvel. The verb has inflections by thousands. Every nicest shade of meaning in St. Paul's Epistles could be conveyed in Ojibway. A classic Greek temple standing in the forest would not be more marvellous than this wonderful language."———If report is to be trusted, the president of the W. C. T. U., Miss Willard, has discovered a hobby which a woman may ride with good grace. Tight lacing she denounces as "the death-line," and corsets as having done more harm than whiskey.———The following "Anagrammatic Versicle" we clip from an English exchange:

> The evil wherein once I found delight,
> Vile became in my more perfect sight;
> But Christ, to cover all, a veil did give;
> The vile and evil are transform'd—I live!

———The Bishop of Delaware, we are told, is writing a history of the Episcopal Church for an English publisher.———We think our correspondent is right in his claim that "Proserpine" is correctly pronounced as a word of three syllables, not four, and that the last syllable is "pine." The Latin form would of course be pronounced *Proser-pin-a*, with the accent on the second syllable.———The Bishop of Salisbury, in order to become acquainted with out-of-the-way portions of his diocese, has been on a walking tour in company with a number of boys from his school.

THE PROVINCE OF MINNESOTA.

BY THE REV. WM. C. POPE.

"When the apostles, elders, and brethren, came together to consider this matter."

What need was there of the council of Jerusalem, if St. Peter was the infallible mouthpiece of the Lord Jesus Christ?

The Children of Israel in the days of Samuel erred in rejecting their King Jehovah, for the sake of receiving their King Saul.

The primitive Church did not follow them in their mistake, but recognized the Lord Jesus, though invisible, as King of the Kingdom He founded.

As far as the Church is monarchical, it is because the Lord is King. Otherwise it is republican in its constitution, with many rulers of equal dignity, by whom in council assembled, assisted by those in the lower orders of the hierarchy, and the representatives of the people, the affairs of the Church are decided.

It has lately been asserted, on the authority of Thomasinus: "Among synods, those called diocesan were of greatest antiquity. For in the first centuries, when persecution was raging against the Church, it was easier for individual bishops to gather together their clergy, than to come together with their fellow bishops in a provincial synod."

To this opinion Benedict accedes, and says "there can be no doubt that there were diocesan synods much more ancient" than those of which history tells us, "the acts and records of which are lost."

This assertion is questioned, because the council of Jerusalem was not a diocesan council, and because all those of which we read during the ages of persecution were provincial councils.

Scarcely a century after the council of Jerusalem, Tertullian wrote: "Throughout the province of Greece, there are held in definite localities, those councils, gathered out of the universal Church, by whose means," etc., etc. (On Fasting, cxiii.) A council gathered out of the universal Church is certainly not diocesan. St. Cyprian shortly after writes: "The chief officers meeting together with the clergy in the presence of the people." (Ep. xiii.) Eusebius informs us "there were synods and convocations of the bishops" on the time of observing Easter, during the second century. He mentions one in Rome, attended by sixty bishops to determine what was to be done in the case of Novatus. (V. 43.)

Of diocesan councils there is no account until the third century. (Smith's Christian Antiq., Councils.) The council of Antioch (341, canon 161) orders that a bishop, not chosen in a perfect (*rexeia*) council (*i. e.*, one in which the metropolitan presides), be cast out, even though elected by the people.

A proper province consisted of at least four dioceses; so that in the case of the death of one bishop, there would be three remaining ones to consecrate his successor. The province was considered the ecclesiastical unit, because it has the power of self-perpetuation, which the diocese has not.

How small need there was for diocesan synods appears from the fact that the 30th of the apostolic canons, and the 5th of the Nicene, orders that two provincial councils be held in each year.

Gibbon, in describing the civil government of the Roman Empire, says it was distributed into thirteen dioceses, (the word "diocese" is used with a different signification from its present one), each of which equalled the just measure of a powerful kingdom. The first of these dioceses was subject to the count of the East. The place of augustal prefect was no longer filled by a Roman knight, but the name was retained. The eleven remaining dioceses of Asiana, Pontica, and Thrace, of Macedonia, Dacia, and Pannonia, of Italy, and Africa, of Gaul, Spain, and Britain, were governed by twelve vicars. Each of these dioceses was in size about equal to one of our States.

In each considerable town was a bishop, and the bishops of these cities, in council assembled, constituted the legislative body, by which the affairs of the Church were decided in each of the above-named civil jurisdictions.

The Church in Minnesota anticipates the time when there shall be several diocesan bishops within the State. The provincial system (which is generally recognized as the true one) has not yet been carried into very successful operation in this country, although it has occupied the mind of the Church in America for half a century. It is all important that when the time

comes for the division of the diocese of Minnesota, *it does not divide.* The future "Province of Minnesota" should not consist of a federation of dioceses, which have been independent of each other for a year or a day.

In order to resolve the Church in Minnesota into a province, the following changes in our constitution and canons are suggested:

Wherever the word "diocese" occurs, the word "province" or "dioceses" would be substituted, and "bishop" would be changed to "bishops."

Art VI of the constitution would read:

> In the deliberations of the council, the bishops and other clergy, and the laity, shall act and vote together, but when requested by two members, the three orders shall vote separately.

Whether it be part of the common and unwritten law of the Church, or whether it be by statutory enactment, the provincial council should be recognized as the legislative body of the province.

It is to be remembered that there was never such a thing under the sun as the diocese in the Protestant Episcopal Church, with its constitution and canons. An English diocese (which may serve as a type of the ordinary diocese of the Catholic Church) is a certain defined territory under the jurisdiction of a bishop, which jurisdiction he exercises in person, or by deputy, or by his consistorial courts, or by commissioners appointed under the Church Discipline Act.

The Convocations of Canterbury and York are *de jure*, the law-making bodies for the dioceses belonging to these provinces.

Title iii, canon 6, of the Digest, "of Organization of New Dioceses," provides:

> Whenever any new diocese shall be formed within the limits of any other diocese, the bishop shall call the primary convention of the new diocese for the purpose of enabling it to organize.

An act of organization may be very simple; *e. g.*, the diocese of Duluth accedes to the constitution of the Protestant Episcopal Church in the U. S., and accepts the constitution and canons of the province of Minnesota. Such an enabling act is apparently all that is necessary, (the provisions of Article V. of the constitution being complied with), to gain admission to the General Convention.

It may aid us to free our minds from the idea of constitution and canons being a necessary part of the organization of a diocese, to note the condition of the Roman Communion in this country. It is not under the remnant of ancient canon law, as are the Churches of continental Europe. The Roman Communion here is simply a mission, and a diocese is simply a certain district defined by papal authority, over which the Pope has placed a bishop.

In the constitution of the diocese of Minnesota is found a provision unique in America, but in entire accord with Catholic antecedents. Article III. reads:

> The bishop and clergy shall sit as a distinct house, and as such shall be known as the diocesan synod; all whose duties and functions shall be defined and limited by canon.

The distinction in nomenclature between provincial councils and diocesan synods is of long standing. Lynwood says: "*Episcopi in suis diœcesibus faciunt synodies metropolitam vero concilia.*"

Let the Article "Of the Diocesan Synod" read as follows:

> There shall be an annual synod, to consist of the bishop and clergy of each diocese, to meet at such time and place as it may determine, and whose duties and functions shall be defined and limited by canon.

These changes having been made, we would then have our annual assemblage, as now, drawn from all parts of the State, consisting of bishops, other clergy, and laity, and called the Provincial Council; and a second annual gathering of each bishop and his clergy to the diocesan synod, which meeting might be made of a more spiritual and elevating character, and more becoming the meeting of a bishop and his clergy than are our present annual councils.

In the case of the election of a bishop, if the ancient law of the Church should be observed, it would take place at the provincial council, all the bishops taking part, and, if so ordered, the presbyters and lay delegates of the province. Otherwise a diocesan convention could be called under a canon to the following effect:

> Whenever, in the providence of God, the episcopate of any one of the dioceses shall become vacant, the Standing Committee of that diocese shall call a diocesan convention. The convention shall consist of all presbyters and deacons having been canonically and actually resident within the diocese for the space of six months, and who are not under spiritual censure; and of three lay representatives from each parish.

The following canon would probably be found necessary:

> At the annual meeting of the provincial council, the bishop, other clergy, and lay delegates of each diocese, shall meet in separate session, for the purpose of electing a Standing Committee and deputies to the General Convention.

Herein is roughly described a *modus vivendi*, by means of which "The Church in Minnesota," as it is nobly phrased by the Catholic-minded Manney, in the opening of our constitution, shall remain "The Church in Minnesota."

We do not wish to be divided, nor do we wish to be united by a fine theory, but practically. Several bishops in Minnesota, with their respective territorial jurisdictions, would probably result in placing the institutions of learning in one division of the province, the large cities in another, and the missionary field in a third.

The realization of the provincial idea, as it has been stated, will cause the Church in Minnesota to remain, as it is to-day, a unit. The whole province will claim the educational institutions as its own, and the wealth of the cities will be made to provide for the evangelization of our Northern counties. Bishops will be sufficiently numerous to visit conveniently all parts of their respective dioceses, and watch over, with tender solicitude, the feeble parishes and mission stations; while, at the same time, the ecclesiastical interests, affiliations, and associations of the clergy and laity, will not become insular, by the circumscription of narrow confines, but will reach out to the boundaries of the commonwealth, to the whole population of the State, and to the interests of the Provincial Church.

LETTERS TO THE EDITOR.

CANCELLED STAMPS.

To the Editor of The Living Church:

Will you tell "H. M. C." that there is an institution in Switzerland (a hospital, I believe), in which a child's cot has been maintained for years from the proceeds of cancelled stamps. A former parishioner of mine began collecting them, and still forwards those that are sent to her. Some kind of ornamental fancy articles are made out of them, and they are sold for the support of the bed. It might be well to introduce this industry into this country.

E. M. RODMAN.

CONVERTS FROM ROME.

To the Editor of The Living Church:

As an addendum to the communication entitled "Secessions," printed in your issue of Sept. 5th, it may be stated that the register of the French church of St. Sauveur, Philadelphia, commences with the year 1876, and to the present date contains the names of over twenty Roman priests and members of religious orders in that Church, who have abjured its errors and been received into "the communion of the Catholic Church." Moreover, this register also shows that upwards of 800 of the laity, born and reared in the tenets of Romanism, have also conformed to the doctrine and discipline of the Anglo-Catholic Church.

F.

Philadelphia.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

PERSONAL MENTION.

After Oct. 1st, the address of the Rev. E. De Wolf will be Parkers, Colo.

The Rev. John Bennett has become rector of St. Andrew's, Fort Scott, and of St. Mary's, Galena, and St. Mark's, of Baxter Springs, in the diocese of Kansas. Address him at 313 National ave., Fort Scott, Kansas.

The Rev. Albert C. Bunn, M. D., rector of the church of the Atonement, Brooklyn, N. Y., having resigned that parish and accepted the rectorate of the Church Charity Foundation, of Long Island, may hereafter be addressed at No. 464 Herkimer st., Brooklyn.

The Rev. Floyd W. Tomkins, Jr., requests that he be addressed at 310 Superior st., Chicago, Ill.

The address of the Rev. Richard Page has been changed from Cincinnati, O., to 3132 Groveland ave., Chicago, Ill.

The Rev. Charles March Pyne's address is No. 717 Grove st., Elizabeth, N. J.

The address of the Rev. Henry Ormond Riddell, rector of Emmanuel church, Brooklyn, has been changed from 37 Second Place, to 293 President st., Brooklyn, N. Y.

The Rev. Frank J. Mallett has accepted the rectorship of the church of the Resurrection, Fern Bank, Cincinnati, O. Address accordingly after Oct. 15th.

The Rev. Edwin G. Richardson, rector of St. James' church, Milwaukee, has returned from an extensive trip through Europe completely restored to health, and has resumed all his duties.

TO CORRESPONDENTS.

J. C.—1. Only with the churches of the Anglican Communion. 2. Dr. Leeds was an "old fashioned High Churchman." 3. The grounds of opposition to Drs. Seymour and DeKoven were for supposed dangerous extreme opinions and practices. Very few, if any, High Churchmen shared that apprehension. 4. Dr. H. is a Broad Churchman. 5. The Bishop's objections were as above stated.

PARGUE.—1. The archbishops of the Anglican Communion do not wear the pall. 2. The Archbishoprics of Armagh and Dublin were disestablished but not abolished. 3. The present Archbishop of York was enthroned Sept. 15th.

JOURNAL'ST.—We would refer you to Bishop Thompson's "Sin and Penalty." The late Rev. Dr. Dean, of the Gen. Theol. Seminary, wrote on the same subject, but we cannot recall the title of his work.

SIGMA.—1. Retired bishops do not have a vote in the confirmation of bishops-elect. See Par. I, Sect. III, Canon xvi, Title I of the Digest. The presiding bishop "shall communicate the same to all the bishops of this Church in the United States, excepting those whose resignations have been accepted." Under the same canon, foreign missionary bishops do not have a vote, although the canon might be construed to mean that they may have a vote if they happen to be in this country at the time, but the words, "bishops of this Church in the United States," are generally taken to refer to jurisdiction.

ORDINATIONS.

At Grace church, Orange, N. J., on the 17th Sunday after Trinity (Sept. 20th), Mr. William Henry Ames Hall was ordained to the diaconate by the Bishop of Newark. The sermon was preached and the candidate presented by the Rev. Alexander Mann. Mr. Hall will take charge of the mission at Stanhope.

On Sunday, Sept. 20th, Mr. J. Morton Murray and Mr. Theophilus Smoot, Jr., were ordained deacons by Bishop Paret, at St. Paul's church, Baltimore. The sermon was preached by the Rev. Thos. A. Johnstone. The rector of St. Paul's, the Rev. J. S. B. Hodges, S. T. D., and the Rev. Frederick Gibson, of St. George's church, were also present. The music by the full surpliced choir was under the direction of Mr. Wm. H. Whittingham.

OFFICIAL.

The Convocation of Nashville, composed of the Bishop, clergy, and laity of middle Tennessee, will hold its next regular meeting in St. Peter's church, Columbia, on Tuesday, Oct. 13th, and the three following days. First service, Tuesday night, and convocation sermon by the Rev. Vardry McBee.

R. H. HOWARD, Dean.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

THE MISSIONARY COUNCIL

Will meet in the city of Detroit, Tuesday, Wednesday, and Thursday, October 20th to 22d.

All members of the Council are requested to be present, and to send early notice of their purpose to the Committee on Hospitality, the Rev. Dr. J. F. Conover, Secretary, Detroit, Michigan.

The annual meeting of Diocesan officers of the Woman's Auxiliary will be held in Detroit, Thursday, October 22d. Officers expecting to attend, will kindly notify MISS JULIA C. EMERY, Secretary, 21 Bible House, New York.

ACKNOWLEDGEMENTS.

The following sums have been received for the 'Girls' Friendly Society Cot," in St. Luke's hospital: Proceeds of bazaar given by Kathleen and Elizabeth McMurray, Catherine Newberry, Mary E. Cobb, Alida Widdicrul, $12.75; Mrs. Wm. H. Hutchinson, $1.00; Miss Julia Rogers, $1.00; Cathedral G. F. S branch, $4 75; July interest, $15.80; amount previously acknowledged, $1,164.80; total to date, $1,200.10.

FANNY GROESBECK, Treasurer.
413 Washington Boulevard, Chicago, Sept. 25, 1891.

MISCELLANEOUS.

WANTED, parish with rectory and salary of $800 per annum. Good references. Address J., care of THE LIVING CHURCH.

THE Archdeacon of West Florida will be glad to correspond with two or more priests who desire either temporary or permanent work in the South. Address REV. PERCIVAL H. WHALEY, Pensacola, Fla.

WANTED.—An organist for Trinity church, St. Augustine, Fla. One competent to train the choir. Address the rector, REV. J. B. LINN, stating qualifications and terms.

ORGANIST and choir-master seeks engagement to train vested choir where a high class of music is desired. Good organ and a Churchly service. Highest references given. Communicant. Address MAGNIFICAT, LIVING CHURCH Office.

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ORGANIST and choir master, with English and American experience with vested choirs, desires appointment. Communicant. Excellent disciplinarian, and training of boys' voices a specialty. Address "DECANI," LIVING CHURCH.

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CHOIR AND STUDY.

CALENDAR—OCTOBER, 1891.

4.	19th Sunday after Trinity.	Green.
11.	20th Sunday after Trinity.	Green.
18.	ST. LUKE, Evangelist; 21st Sunday after Trinity.	Red.
25.	22nd Sunday after Trinity.	Green.
28.	SS. SIMON AND JUDE.	Red.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, 117 Prospect Place, Brooklyn, New York.

Through the generous consideration of Dr. Leffingwell, "Choir and Study" has arranged for a "change of base," and will take an outing for a few months, sailing for Liverpool, Oct. 3d. This is an errand not for recreation, but for systematic study in the religious arts, where they had their rise and reached their maturity, in England and on the Continent. The readers of "Choir and Study," therefore, will find their weekly group of topics gathered from these sources, and they will consist of sketches of what an eager observer may see, hear, and experience among venerable churches, abbeys, and cathedrals; among ancient colleges and universities; among art galleries wherein the world's masterpieces are gathered; and all this in the service of a wiser, sounder, æsthetic culture at home. The writer hopes to catch glimpses, at least, of great preachers, great teachers, and great workers and missioners; of august and stately services, as well as of the humblest phases of parish work; in brief, something of that Church life, culture, and work which have made the Church of England a central, permanent force in the progress of Anglican civilization—to-day the strongest, most fertile, most catholic of all national Churches in Christendom. There is overmuch to see and do within these few months: and we hope through "Choir and Study" to awaken a deeper interest in what remains to be done in Church and school and home.

Several important choir festivals are thus far announced for this fall in New England and New York, and we have pleasure in offering to our readers a synopsis of the service books. The thirteenth annual festival of parish choirs in the diocese of Vermont will be held in Trinity church, Rutland, Wednesday and Thursday, Oct. 21st and 22d. Mr. S. B. Whitney, organist of the church of the Advent, Boston, will officiate as conductor, a duty he has discharged since the organization of the Festival Association; the organists are Messrs. Chas. V. H. Coan and B. B. Gillette. The musical selections follow closely those given by the Massachusetts Choir Guild in May. Processional, "Jerusalem! high tower, thy glorious walls," to Mr. H. W. Parker's excellent tune; Evensong, choral, Tallis; *Magnificat* and *Nunc Dimittis*, C. Villiers-Stanford, in B♭; anthem, I. "Drop down, ye heavens," J. Barnby; II. "O Saviour of the world," Sir John Goss; III. "As it began to dawn," Charles Vincent; IV. "Blessed is He," B. Selby; V. *Te Deum*, King Hall; recessional, "For thee, O dear, dear country," Arthur Sullivan. The participating choirs which are gathered from all parts of the diocese, many of them secluded beyond reach of art opportunities the whole year but for this festival, will derive singular pleasure and much valuable instruction under the searching direction of Mr. Whitney, who has managed year after year to leaven the whole diocese with a steadily-improving musical culture. These choirs are both vested and mixed chorus, the former being found in the principal cities. There is a series of three thorough rehearsals, before the public service of Evensong at the close. The festival choir usually numbers more than 250 members. In addition, many of the active and prominent Church families in the diocese have a pleasant habit of congregating at these festivals.

Next in order of time follows the fourth annual choral festival of the Choir Guild of the diocese of Long Island, in St. Luke's church, Brooklyn, N. Y., Thursday, Nov. 12th. Service at 8 P. M. Twenty vested choirs will participate, numbering about 500 singers, much the largest body of Church choralists prior to the organization of the Choral Guild of Chicago. A preliminary morning service will be held at 11 o'clock, a choral celebration of the Holy Communion, the music being sung by the united choirs of the Cathedral of the Incarnation and of St. Luke's church, under the direction of Dr. Woodcock. Introit, *Laudate Dominum*, Listz; Communion office, *Messe Solennelle*, Gounod; offertory, "Holy Spirit, come, O come," Dr. Martin. At the festival, which is choral Evensong, the processional, which is very interesting, and should be widely circulated, is *Prompte, Gentes Animo*, an old Church melody; "Long foretold by holy seer," some eight stanzas of a pair of triads, each sung by men and boys, responsively; *Magnificat* and *Nunc Dimittis*, Dr. Garrett, in B♭; anthem (after third collect), "Lord, for Thy tender mercies' sake," unaccompanied, composed for the festival by Henry G. Eskuche; hymn, "A mountain fastness is our God," to its proper chorale; anthem at the offertory, chorus, "Hallelujah," from "The Mount of Olives," Beethoven; *Te Deum*, in E♭, Rev. Herbert H. Woodward; after closing collects, hymn (in unison), "Saviour, again to Thy dear name we raise," old French plainsong, a very devotional and simple setting; recessional, "Jerusalem, my happy home," Arthur Henry Brown. The Bishop of the diocese is patron of the Guild; president, the Rev. Reese F. Alsop, D. D.; cantor, Rev. Edward A. Bradley, D. D.; and precentor (conductor), Mr. Thomas Pratt Rahming.

The Choir Guild of the diocese of Connecticut celebrates its third annual festival in Christ church, Hartford, November 20th, at 7:30 P. M. This vigorous organization is devoted to the study and interpretation of advanced schools of composition, and maintains its choral distinction by stringent conservative rules which exclude choirs unable or unwilling to produce any two of the festival selections satisfactorily before a committee of Guild organists, as a condition of admission. The processional, "Rejoice, ye pure in heart," Dr. A. H. Messiter; choral Evensong, Tallis; *Magnificat*, Dr. Mann, in A♭; hymn, "Coronation;" anthems, I. "As the hart pants," cantata, 42nd Psalm, Mendelssohn; II. "Distracted with care and anguish,' motett, Haydn; III. "Hallelujah," chorus from "The Mount of Olives," Beethoven; IV. *Te Deum*, in F, Dr. Smart. The choirs participating are Holy Trinity, Middletown, H. de Koven Rider, organist; Trinity, New Haven, Wm. R. Hedden, organist; Trinity, Bridgeport, James Baker, choirmaster, E. M. Jackson, organist; St. Andrew's, Stamford, Frank Wright, organist; Christ church, Hartford, Mr. Havens, organist, and St. Andrew's, Meriden, W. B. Davis, organist. In dignity of selections, accuracy and elegance of interpretation, and general artistic efficiency, this young guild, so far as our experience extends, takes high place among similar organizations. There are more than 200 vested choristers, who produce an *ensemble* remarkable for perfect intonation, and lovely quality of tone, with rare brilliancy of delivery.

Certain musical changes in Chicago churches would have been noted long since, but for the loss of correspondence. Mr. Reynolds, an organist of great virtuosity and experience is engaged in the church of the Ascension; Mr. P. C. Lutkin, for many years identified with the choir of St. Clement's, has become the organist at St. James' church, and is succeeded at St. Clement's by Mr. Dingley Brown of the London College of Music, and also Fellow of the College of Organists. Mr. Brown has, however, resigned. These are all strong, efficient, and valuable artists. Concerning Mr. Lutkin, it may not be intrusive to suggest that the remarkable excellence and fine Churchly quality of his few published tunes indicate that he has a duty yet to fulfil as a composer for the canticles, anthems, and Eucharistic service of the Church.

Mr. B. B. Gillette, a pupil of Mr. S. B. Whitney, who has served as organist in the church of the Holy Trinity, Marlboro', Mass., with signal success for more than two years, has been elected organist of Trinity church, Boston, succeeding Mr. J. C. D. Parker, who retires after a long period of service. This is on some accounts the most prominent musical position in Boston, socially and professionally. Mr. S. B. Whitney recently declined a hearty and liberal "call" to this position, choosing, however, to remain at the "Advent" church, where his solid reputation was largely made. Mr. Gillette has now an untilled field with large possibilities. He will be able to develop a large chorus, reinforced with many excellent solo voices, and thus will be able to introduce effective anthems and motetts, even should he be restrained from an exemplary Eucharistic service.

MAGAZINES AND REVIEWS.

The Century Magazine, September, presents rather a larger proportion than is its wont of serious literary papers, appealing to thoughtful readers. There is a discriminating and appreciative sketch of the poems of Thomas Bailey Aldrich, of whom an excellent portrait serves as frontispiece. The writer, Frank Dempster Sherman, illustrates the successive stages of Mr. Aldrich's poetic art by well-selected citations, redolent of the mysticism and delicate verbal graces of Keats, and some of the earlier lyric poets; verses that may be read again and again without loss of relish and flavor. There is novelty and ingenuity in "The Distribution of Ability in the United States," by Henry Cabot Lodge, being a comparative analysis of Appleton's Encyclopedia of American Biography, resulting in several very suggestive tabular statements covering the States and the sectional groups of States; a paper which supplies food for thought. Farther on is a fresh installment of the "Present Day Papers" series, by President Seth Low, who discusses "The Government of Cities in the United States," with the sagacity of a sound political economist. The miscellany is strikingly varied. George Kennan, who has struck a literary bonanza in his Russian researches, contributes a strongly illustrated "Winter Journey through Siberia." "To California in 1849 through Mexico" is another variation on a well-worn theme, by A. C. Ferris, with several spirited equestrian studies. Very pleasant reading is "A Painter's Paradise, Play in Provence," by Elizabeth Robins Pennell, with very clever illustrations by Joseph Pennell, who has caught the trick of open air and sunshine in his drawings. W. J. Stillman writes another of his conscientious papers on "Italian Old Masters," Francia, and Ghirlandaio, with an example of each, engraved by T. Cole in his incomparable spirit of transcription.

The Atlantic Monthly opens with "The Disturber of Traffic," by Rudyard Kippling, whose startling atrocities of idiom and epithet quite neutralize any charm his powerful narrative may possess, and his presence in the forefront of the *Atlantic*, among so many reputable and highly bred writers, occurs to us as almost insolently intrusive and offensive to the *spiritus loci*. The third paper, "Speech as a Barrier between Man and Beast," strikes us as another note out of tune, a wearisome dissonance. But the tide turns with Prof. Torrey's "Dyer's Hollow," a study of Cape Cod landscape and life delightful to artist and naturalist. The interest grows rapidly with "Town Life in Arkansas," by Octave Thanet; another of her inimitable studies in remote southern life and landscape—real life and real people as interpreted by a real woman. It is quickened all the way through by temptingly quotable passages, but we must content ourselves with this sententious, nobly-outlined *finale:*

> Life in Arkansas is more attractive than any one who does not live in the State will believe. It has elements which all American life would be the better for absorbing. Perhaps I am not making too strong a statement if I say that the North may have quite as much to learn of the South as the South has to learn of the North; and those of us who love both sections with all our hearts please ourselves by dreaming that the light of the North and the sweetness of the South may some day blend like the melody of a tune—with infinite variations, let us say, but no discords.

We recognize the cleverness, but question the soundness, of "A Study of Analogy," by John Burroughs, something sophistical and splenetic throughout. "An Innocent Life," by Lillie B. Chase Wyman, is an idyllic episode of "Quaker" life, drawn with exquisite grace and refinement. There is a vigorous interest in "The Quest of a Cup," by Alice Brown, who rummages among the old churches of old London in search of the traditional "cup" of the Boar's Head Inn, which Ben Johnson, Will Shakespeare, and their set, had often drained.

The Cosmopolitan is announced as a "woman's number," and, with the exception of Murat Halstead and Edward Everett Hale, who statedly supply "Current Events," and "Social Problems," with a brief contribution by Brander Matthews, women contribute the contents. There are striking inequalities, but the prevalence of a certain journalistic ease and dexterity is unmistakeable. Lady Dilke opens the number with a valuable criticism on "France's Greatest Military Artist," which is Edouard Detaille, a pupil of Meissonier. The illustrations represent his career through its several stages. With astonishing versatility, and the art of an unerring draughtsman for the figure, Detaille seems painfully and stereoscopically exact and correct, and given to excessive finish and elaboration. A tragic interest attends Mary Bacon Ford's paper on "Malmaison in the Market," and Mrs. Julia Hayes Percy describes with graceful fluency, "The Ladies' New York Club."

Other striking contributions are "Society Women as Authors," "The Romance of Count Konigsmark," by Miss Seawell, and "Woman's Share in Russian Nihilism," illustrated by Gribayedoff, and written by Ella Noraikow.

The Portfolio, August, Macmillan, New York, is chiefly interesting on account of its opening paper on Guercino and the Bolognese School of Painters, by Claude Phillips, and an admirable page-plate etching of the most interesting, if not the only, example of Guercino's pencil in the National Gallery, "Angels weeping over the dead Christ," serves as a frontispiece. The recurrence of this theme just now is fortunate. Fashion and fashionable criticism have dealt hardly and almost brutally with this splendid school, that may in a legitimate sense be accepted as the crowning grace and blossom of the great mediæval art. Criticism proves quite as iconoclastic and disintegrating in art as in history and Biblical traditions, and, altogether, should be received with distrust and suspicion. Especially is the Bolognese school vindicated in the development of the best figure painting of the moderns, and never before or since has there been found such masterly light and shade, such vitalized relief, and such exquisitely realistic perception of contour, and color quickened with life and light, as in the masterpieces of the Carracci, Guido, Guercino, Domenichino, and Albani. Indeed the most striking and astonishing exploits of the moderns are found constantly anticipated by this group of painters, nearly 300 years ago. The stigma of "eclecticism" proves harmless if it is remembered that every school of art springs out of the traditions and achievements of preceding schools, and the current art life of our civilization is none other than the constantly augmenting heredity of art life and work. This is quite a different thing from empiricism and eclecticism. Because Titian and Raphael, and their followers, drew beautiful figures and suffused their canvasses with a ravishing tenderness and wealth of color, it does not follow that their successors shall not draw perfectly, and develop the deepest mysteries of *chiaroscuro*, and the rarest fascinations of color, without suspicion of plagiarism. Besides, these Bolognese made wonderful advances in pathos, tenderness, passion, and the accidents of physical and dramatic beauty. Where is there anything more profoundly religious than this example of Guercino? And where are we to look for another "Aurora" after Guido's; or another "Communion of St. Jerome," after Domenichino's! The great masters of the mediæval schools are again coming to the front, among them, these wonderful Bolognese, and the pedantic catchword of "eclecticism" will have lost its venom in these disclosures of a half-forgotten and long-neglected beauty. An ingenious and painstaking paper follows, on "Symmetry in Japanese Ornament," while the editor, Mr. Hamerton, contributes his eighth paper on "The Present State of the Fine Arts in France," his topic being "Some Caricaturists," a parasitic development in art which deserves and commands little respect, being, at its best, little better than a perversion and betrayal of the beautiful, so that we laugh *with* the caricaturist, and then laugh *at* him, as himself a *lusus naturæ*, or a grotesque and abnormal product. Mr. Hamerton, with his noble seriousness of spirit and dignity of purpose is, naturally enough, not at his best in such company. The second page-plate etching, "A Monk's Fun," falls below the exacted standard of *The Portfolio* in subject, while the third, a marine study on the coast of Guernsey, is strong and artistic.

Macmillan's Magazine, August, is an unusually agreeable number, the most important article being a contribution to the discussion of that greatly mooted question, the provision of additional burial space in Westminster Abbey, by A. E. Street, who is the son and successor of George Edward Street. The English are profoundly exercised over the discovery that room remains for scarcely over twenty more interments within the ancient minster; and all manner of projects are volunteered for stretching the sepulchral capacities of God's acre. It is a little singular in this connection, and in face of the energetic and universal protest of science against all inter-mural and urban burials, that educated Churchmen should cling to the ancient, perilous superstition which converted the houses of God into charnel houses, very sepulchres, crowded with dead men's remains. It is something worse than the ancient Egyptian cult which contemplated the immortality of the flesh through the cunning arts of the embalmers. Beyond all controversy, the church of the living God, and the living Son of God, is the house of life, and not the hiding place for the dead. Even Rome, "which changeth not," and always seems to slumber and sleep, has awakened to this latter-day protest of science, and by a recent judgment forbidden further sepultures beneath her altars. The authorities of the new and beautiful Roman Catholic cathedral lately consecrated in Hartford, Conn., were compelled not only to build new vaults outside the walls of the sanctuary, but also to disinter and remove from cells bodies of deceased ecclesiastics, which had already been entombed beneath the altar, in obedience to this recent mandate from the Vatican. Why should the English cathedrals and churches, and, as well, the American cathedrals and churches, imperil the devotions of the living by the contaminating presence of the dead?

INSTITUTES OF THE CHRISTIAN RELIGION. By Emanuel V. Gerhart, D. D., LL. D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. New York: A. C. Armstrong & Co.; Chicago: A. C. McClurg & Co.

The author claims for this work, of which the present is the first volume, that it is the first attempt on the part of English or American scholarship to produce a "system of theology developed from the Christ-idea as its standpoint"—"a doctrinal system in which Jesus Christ stands as the central truth." He explains that such a system may assume either of two forms; it may begin with the central truth and set forth its regulative force for the construction of all Christian doctrines, and proceed to treat of all parts of the Christian religion in the light of this truth. Or the Christ idea may be silently assumed as the principle of doctrinal thought, leaving the development of the mediatorship to be taken up in its proper place. The author has adopted the former method. With reference to the doctrinal bias with which he approaches his work, he says that "holding the Written Word to be the ultimate critical standard of religious thought," he confesses "fidelity to the universal Christian Creed, and for substance, accepts as valid the exposition of the Creed given by the Heidelberg catechism." The present volume contains four books, treating respectively of The Source of Theological Knowledge; The Christ-idea, or the Principle of Christian Doctrine; Theology, or the Doctrine on God; Cosmology, or the Doctrine on Creation and Providence. The style is admirably clear. It is very rarely that we find any obscurity in the argument. The author applies his governing principle with great consistency. Nevertheless, we cannot speak of the work with unqualified praise. At the very threshold, upon the important subject of the "Source of Theological Knowledge," we find much to seek, and the result unsatisfactory. In treating of the relation of Scripture and Tradition we should look for a somewhat clearer statement of the position of the Greek Church and of the early Church generally. Though it be true that the question was not definitely concluded, *i. e.*, formulated, we think there is a sufficient basis, both in the writings of the Fathers and in the method of action in the Church of the early centuries, for coming to a pretty definite conclusion. The author seems to assume that Tradition had no place. We might oppose to him St. Irenæus and St. Basil. Dr. Gerhart following the Continental Reformers, defines two sources of knowledge, "Scripture alone, and faith alone," the first formal, the second material. "The written Word may be understood only by men of faith; and true faith is begotten and nourished by the Holy Ghost, who by and through the written word witnesses of the truth to the believer" (p. 15). This latter he calls the "testimony of the Spirit." It is Holy Scripture as interpreted by the individual who is a man of faith, which becomes the source of theological knowledge. Modern Protestantism with all its divisions is the outcome of this theory. Men have been devout and have believed themselves men of faith, and yet have arrived at the most opposite conclusions in their interpretations of the Bible. The Catholic Church was saved from this by her belief that the testimony of the Spirit as to the substance of divine truth resides, in the first instance, in the Church and not in the individual. But we do not find in our author, so far as this volume is concerned, any other conception of the Church than that of an aggregation of individuals who are "men of faith." We find, almost as a matter of course, the question left unsolved as to the ground for accepting certain books as the source of religious knowledge. If we fall back upon criticism, it can only deal with questions of date, authorship, composition, and the like. It cannot prove that these books are the written Word of God or that they are the sole source of religious knowledge. Or is it the illumination of men of faith? In that case, we have a primary source of knowledge back of the Scriptures. Is not this the Anabaptist idea, "subordinating the authority of Scripture to an inward light, received directly by revelation from God?"

The author's view of Calvinism (p. 104) as pre-eminently a revelation of love (?) will probably be a surprise to most readers. He says (p. 108): "The doctrine of predestination as held by the reformers, but most rigidly by Calvin, opens an era of peace for Christian experience, an era of joy for believers in death—of peace and freedom and joy which was unknown during the reign of Roman Catholicism." As for the claim that Calvin was the herald of mercy to infants as compared with the Catholic Church, it hardly seems necessary to say anything.

But it is upon the doctrine of the Incarnation that the most serious criticisms arise. In deference to what he calls a "sound psychology," and to certain modern theologians of the German school, he dissents from the doctrinal decisions of the Council of Chalcedon. He objects to the statement that the manhood of Christ is impersonal. Yet he tries to avoid Nestorianism or the assertion of two personalities, by another doctrine equally foreign to the unvarying teaching of the Church. "The birth of Jesus was the real beginning, potentially, of a divine-human personality." But at that point only *potentially*. Afterwards, by the process of normal development and growth, He became *actually* one Person. It is difficult to understand how Dr. Schaff, as quoted in a note, p. 166, can venture to say that "the Church has never officially committed itself to the doctrine of the impersonality," *i. e.*, of Christ's humanity. Of course this is but a consequence of the author's position on the subject of the sources of doctrine. In its use of logic, it repeats the methods of the ancient and modern heresy so trenchantly described by Prof. Mozley in a well-known passage. The Catholic Creed, however, "kept its middle course, rigidly combining opposites; and a mixed and balanced erection of dogmatic language arose." The Creed was formed in contradiction to apparent lines of consecutiveness. It is because Christianity is a revelation from God, and not the fruit of human thought. Human language can only partially express divine truth, and needs constant limitation lest analogies suggested by the terms employed should bring the mind into conflict with some side of the very truth it is endeavoring to set forth. In the Creeds of the great formula of Chalcedon we have the truth of the Incarnation with the necessary cautions and limitations. It is not reserved for any modern doctor to correct or reform it.

Interesting, therefore, as this work may be to the trained theologian, it cannot be recommended as a safe guide to the theological students of the Church. To us Christianity is an institution, the extension of the Incarnate Christ, visible in the world, but filled with His fullness, ordained to hand on and perpetuate in the world both the light and the life of Christ. In this "handing on" (tradition), her organization, her divine sacraments, and her doctrine derived from Christ through His Apostles, and interpreted by the Spirit dwelling within her, are all included. The Scriptures themselves are thus a part of her tradition, and she is the witness and keeper, "the pillar and ground of the truth." Our theology, therefore, must embrace the decisions of her councils and accept that which has been held and transmitted "always, everywhere, and by all." What is needed in each succeeding age is not a "new theology." That "every age must produce its own theology," is to the believer in "One Holy, Catholic, and Apostolic Church," a monstrous proposition. It is the old theology which must be brought nome to the minds and hearts of new generations by ways and methods adapted to their needs. But Jesus Christ, "the Way, the Truth and the Life," is "the same yesterday, to-day and forever." It is possible that there may be a further unfolding of truth, added definitions, but what the Church has explicitly defined she cannot take back, deny, or cancel. If anything remains which it may be necessary to state authoritatively, it is implicitly contained in that which has already been defined. This book is enough to show that in inviting even those of our separated brethren who seem to be the more orthodox to unite with us upon the basis of the Nicene Creed alone, we are playing with edged tools. The Creed cannot be taken apart from its environment, and the entire doctrinal statement of the Council of Chalcedon is œcumenical; to depart from it is to depart from the Catholic Church.

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THE HOUSEHOLD.

NOT DEATH, BUT SLEEP.

BY THE REV. FRANK J. MALLETT.

Call it not death, 'tis but a sleep,
For those "at rest" we cannot weep,
Their spirits now are with the blest,
No more by sin or pain opprest.

While struggling here, they longed for home,
Serenely brave, they faced the tomb,
Gladly they passed from earth away
To the blest realms of cloudless day.

Yet, Lord, Thou knowest the sad heart's pain,
Thy earth-life here was not in vain,
In all points tempted, tried, as we,
Thou only hast true sympathy.

Alas! the tear, the sigh, is vain,
The days of old come not again,
How the fond memories of the past
Thrill us with sadness to the last!

How precious still the words they spoke,
Their thought is ours, their way we take,
And oftimes in the silent night
In dreams we see their robes of white.

Ah, mourning one! He sees thy tears,
He feels thy heart-throbs, knows thy fears,
And through the shadows and the gloom,
He guides thee onwards to thy home.

Thou, Lord, did'st call to life the dead,
Upraised the widow's drooping head;
'Twas Thine to weep o'er Mary's woe;
Speak, comfort all who mourn below.

A little while, and then again
Free from earth's sorrow and its pain,
Our glad *Te Deums* high shall raise
In matchless symphonies of praise.

THE EARLY BRITISH CHURCH.

ST. ALBAN.

BY K. F. J.

The beginnings of Christianity in Britain are shrouded in darkness, and no matter how much we long to know who was the spiritual father of the Faith in our home across the sea, we must be content to leave it in doubt.

Tradition has in turn ascribed the first preaching of the Word there to St. Joseph of Arimathea, St. James the elder, St. Simon Zelotes, St. Peter, and St. Philip, while there is some ground for thinking that St. Paul may have carried the knowledge of Christ to even this distant island of the West. Hidden as are the beginnings of the work of the Gospel in Britain, we find the Church there alluded to by Christian writers in the second century, and when we come to the time of Diocletian, early in the fourth century, the fires of persecution which he lighted illumine with a deathless glow the foundation stones of our spiritual house.

The figures which stand out clearly for us there, in spite of the mists of legends in which they have been wrapped, are the proto-martyr, St. Alban, and his spiritual father and friend. Of Aaron and Julius we only know that they belonged also to the noble army.

The long rest which the Church had enjoyed was broken by the last and fiercest persecution under the Emperor Diocletian from 303-313. Britain had suffered little in the previous nine persecutions, but the rage of the pagans found out the Christians even in this distant isle, and priests and people were pursued with unrelenting fury. Alban was from Verulam, and as he is called in early writings a Roman citizen, he probably, like St. Paul, inherited this privilege from his father, or perhaps it was the birthright of all natives of Verulam. As Fuller quaintly says, "a Briton by parentage, a Roman by privilege, naturalized a Roman, and, which was his greatest honor, he was also citizen of that spiritual Jerusalem which is from above." Pagan as he was, the grace of God was working in his heart, for when a poor hunted priest asked shelter from his pursuers, Alban gave it freely, although fully aware of the great danger he was bringing upon himself. Little did he know that in receiving that stranger he was entertaining an angel unawares, that the homeless fugitive carried with him a treasure that would make Alban rich for eternity.

The priest was hidden with him for many days, and during that time Alban watched him closely and observed how he spent hours of the day and night in prayer and watching. He questioned the Christian about his faith and soon became a convert, and was doubtless baptized. God must have been preparing this noble heathen or he would not have accepted so readily the faith of a despised and persecuted handful of men. In course of time the authorities heard that this leading citizen was sheltering a Christian fugitive. They sent to demand him of Alban, who misled the officer by disguising himself in the long cloak of his guest and so allowed himself to be taken in place of the priest to the presence of the judge. He found him offering sacrifice to the gods. As soon as the magistrate saw the prisoner before him, he ordered him to sacrifice. Alban refused. Bede gives us an account of what passed between them. The judge was very angry that he should have sheltered a Christian and given himself up in his place, and said: "Because you have chosen to conceal a rebellious and sacrilegious person, rather than to deliver him up to the soldiers that his contempt of the gods might meet with the penalty due to such blasphemy, you shall undergo all the punishment that was due to him, if you attempt to abandon the worship of our religion." But St. Alban, who had voluntarily declared himself a Christian to the persecutors of the Faith, was not at all daunted by the prince's threats, but girt in the armor of spiritual warfare, he publicly declared that he would not obey the command. Then said the judge, "Of what family or race are you?" "What does it concern you," answered Alban, "to know of what stock I am? If you desire to hear the truth of my religion, be it known to you that I am now a Christian and bound by Christian duties." "I ask your name," said the judge, "tell it to me immediately." "I am called Alban by my parents," replied he, "and I worship and adore the true and living God who created all things." Then the judge, inflamed with anger, said, "If you will enjoy the happiness of eternal life, do not delay to offer sacrifice to the great gods." Alban rejoined, "These sacrifices, which by you are offered to devils, neither can avail the subjects nor answer the wishes or desires of those that offer up their supplications to them. On the contrary, whosoever shall offer sacrifices to these images shall receive the everlasting pains of hell for his reward!" *

The judge then commanded the soldiers to scourge Alban, but finding that tortures did not move him, he sentenced him to death. Here the old chronicle blossoms out into many details of miracles worked by St. Alban, such as moving the river from its channel and causing a spring to burst forth from the hill-top to which he was led for death. Truly he moved something more resistless than a river, the hard heart of his appointed executioner; and from the hill of his martyrdom streams of refreshing have poured forth over the land. The blood of the martyrs is ever the seed of the Church, and in St. Alban's case, as in St. Stephen's, those that were consenting unto his death became witnesses to the Faith. The man who was to behead him threw down his sword, and declared himself a Christian, praying that he might suffer with the Saint, or, if possible, instead of him. Together they were martyred, and, as the Church has always taught, the baptism of blood of this convert of an hour, took the place to him of the Baptism by water.

St. Alban suffered on the 22nd of June, near the city of Verulam, upon a hill which rises gently from the surrounding country, and was then, Bede tells us, clothed with wild flowers

Many years afterwards, King Offa, wishing to make atonement for numerous crimes, founded a splendid abbey, in honor of St. Alban, on the site of his martyrdom. In the 12th century a glorious abbey church was built on the site of the earlier one. The saint's shrine was of marble of the most exquisite workmanship. The Puritans, according to their usual custom, broke this shrine into little pieces, and otherwise injured the holy place. Reverent hands have, in later years, restored as far as possible the marble shrine, and placed it in a side chapel. The abbey has been made the cathedral church of the see of St. Alban's. The little village of the Middle Ages clustered around the abbey, leaving the ruins of Roman Verulam at a short distance.

Tradition tells us that the name of the friend for whom St. Alban gave his life, was Amphibalus, but it is thought that this is merely a confusion of the early writers between the name of the man and that of his cloak, for the long garment then worn over the other clothes was called "amphibalum." However this may be, we are told that the good priest's witness for his Master was only deferred, and that he very soon suffered fearful torture and death at Redburn, a little village three miles from Verulam.

The venerable Bede adds: "At the same time suffered Aaron and Julius, citizens of the Urbs Legionnum, and many more of both sexes in several places; who, when they had endured sundry torments, and their limbs had been torn in an unheard-of manner, having completed their sufferings, yielded up their souls to enjoy in the heavenly city a reward for the tortures through which they had passed."* Of all which unknown saints we must remember that they have received the most glorious reward promised to the faithful, inasmuch, as hidden here upon earth, their names are "forever written in heaven," for, as Fuller quaintly expresses it, "God's calendar is more complete than man's best martyrologies; and their names are written in the book of life who on earth are wholly forgotten."

* Bede, Book I, Chap. VII, § 17.

* Bede, Book I. Chap. VII, § 21.

A SWISS STORY.

A group of young men were standing one morning in April on the banks of the river Aar, which flows by the quaint old Swiss town of Berne. There was John Leid, the baker's son, and Fritz Bund, the wood-carver, and half a dozen others, with their sisters and sweethearts.

Bund, as usual, was loud-mouthed and voluble. He talked with one eye on the girls to see the effect.

"What do you say to a race, boys? There is Johann Leid with his big muscles. I can outrun or throw you in five minutes, Leid."

Leid nodded, threw off his coat, and was beaten in both race and wrestle. He was a big, sheepish-looking fellow, and grew red with anger.

"If you want to look well in Jeannette's eyes," he muttered, "it is Nicholas Voss you should throw, not me. She thinks more of his finger than of your whole braggart body."

Bund was enraged. Everybody saw that plainly. He looked at Jeannette, standing with the other girls, like a modest little rose among flaunting dahlias. Nicholas Voss was playing with his dog on the other side of the field. He was a quiet, undersized fellow, the son of the schoolmaster.

"Throw Voss? I could do it with one hand. No credit in that. The fellow has no more strength than a girl, poring over his books. I'll put him to a test that'll shame him. Jeannette shall see the stuff the baby is made of. Hey, Voss!" he shouted.

Nicholas came over smiling, but coloring a little as he passed the girls. He was a diffident, awkward lad, and felt his arms and legs heavy and in the way whenever a woman looked at him.

"Come, girls!" cried Bund. The girls drew nearer, shy but curious.

"Here's a question of courage to be settled. Leid wants me to try a throw with Voss; but it wouldn't be fair, for I could fling him with one finger, and blow him over, for that matter."

Voss changed color. He played nervously with the dog's collar. He knew that it was true that he could not compete with Bund in a trial of strength; but it was hard to be told it, before little Jeannette too.

"But there's something Voss can do as well as I."

"What is it?" cried Nicholas, eagerly.

"You can swim. Come, jump into the river yonder with me and see which of us can reach the other shore!"

The girls looked at the river. It was swollen with the spring floods, and filled with great lumps of ice which crushed and tore each other as they went rushing by.

"Ah, that would be a brave deed!" they said, looking admiringly at Bund. Jeannette looked and turned away with a shudder.

"Well done, Bund," said the other lads. "There's no cowardice in Bund, that's certain."

Bund tore off his woollen jacket and boots, straightened himself, and clapped his hands. He was not sorry that the girls should see his broad chest and embroidered braces.

"Come, little one, off with your coat. You're a famous swimmer, and Jeannette is looking," under his breath, with an angry flash in his eyes.

Nicholas looked at the lads waiting, and at the excited, silly girls, and

then at the icy river. He did not trust himself to look at Jeannette. In summer he had often swam the Aar at this very point. But his lungs were weak. He could not bear the slightest exposure; to plung into this flood would be certain illness, perhaps death, and for no other purpose than to satisfy the pride of a vaporing, idle fellow.

"Come, come!" cried Bund. "Afraid, eh?"

The lads and the girls looked at Voss. Even Jeannette's eyes were fixed curiously upon him.

"I am not going to swim," he said.

If he had bluffed it out in a strident, jocular voice, he might have carried the day. But he was painfully conscious that they all thought him a coward. He was a sensitive lad, and it cut him to the quick.

"Afraid! afraid!" laughed Bund insolently. "Well, Voss, I wanted to do you a good turn, and let the girls see that you had the making of a man in you. But no matter," turning away contemptuously. "A pity he could not wear gowns and a bonnet," he said to Jeannette, loud enough for Voss to hear him.

Voss turned away and went hastily down the road. He was bitter and angry, and would not go home to his father in that mood. He went to the bear pits. Now everybody knows that the bears are a sort of sacred animal to the Bernese; and Nicholas, like his neighbors, took a keen delight in watching the great sluggish beasts in the pits. But he had no pride in them now; in fact, though he leaned over the barrier and looked with the crowd, he did not see them at all.

There were many strangers there that day, principally English travellers and Americans. Their children were climbing about the edge of the pit, as no Bernese child would dare to do.

"Take care, youngsters," cried a workman. "They are fierce, those monsters down there. An English officer fell in last spring; and though he fought for his life, that big fellow killed him."

"Ach! See his red eyes, the murderer," cried a woman.

All the people stretched their necks to look where he lay blinking up at them; and a stupid nurse maid, with a child in her arms, stood on tiptoe to lean farther over. There was a push, a scream.

"The child! Ach Gott! It is gone."

The crowd surged and pressed against the barrier. Voss was almost crushed upon its edge. For a moment there was a silence like death, people looked with straining eyes into the darkness below. They saw the little white heap close to the wall of the pit. Two of the smaller bears were sniffing curiously. The monster that had killed the Englishman, was slowly gathering up his fore-legs, and dragging himself toward it.

There was scarcely any sound in the crowd. Men grew pale and turned away. A woman who had never seen the child before fell in a dead faint on the ground. But its mother stood quite still, leaning over the pit, her hands held out to it.

There was a wild cry from the crowd. A boy had jumped into the pit. The bear turned, glared at the intruder with a sudden fury, and then rushed upon him. He dealt it a blow straight between the eyes, but it fell like a feather on a stone wall.

"He leaps over him."

"The others are coming on him."

"Ach, what blows."

"Well struck. Again, again."

"But he can do nothing. He will be torn to pieces."

"O, the poor boy."

"See, the bear has torn his flesh."

"He has the child! He has the child! A ladder! A ladder!"

But there was no ladder to be found, nor weapons of any kind. The mass of the people leaned over, praying, shouting, sobbing, while the struggle went on below as silent as the grave.

The boy, bleeding and pale, was pushed to the wall, the child lifted high in his arms. The savage brutes surrounded him. There was a trunk of a tree in the centre of the pit, placed there for the bears to climb upon. He measured it with his eye, gathered his strength, and then with a mighty bound he reached it and began to climb. The bears followed to the foot of the trunk.

"A rope! a rope!"

The rope was brought and flung toward him.

"He has it. He will tie it about his waist. No, it is the child he ties. He will save it first."

He fastened the child and watched it swung across in safety. When they threw him the rope again he did not catch it. He was looking at the mother when they put the babe in her arms. When he had taken the rope and tied it about him, a hundred strong hands, English, French, Swiss, were ready to help pull him in. As he swung across the chasm, going half way to the bottom of the pit, the bear caught at him, but its hold slipped, and the animal fell back with a baffled growl.

There was a great shouting when the lad stood on the grass in safety. Everybody talked at once to his neighbor.

"God be thanked!"

"That is a brave fellow!"

"Who is he?"

"It is the schoolmaster's boy."

"Where is he?"

But Nicholas had disappeared in the confusion.

Nothing else was talked of the next day in Berne. In the shops and kitchens, at the balls, in the brilliantly lighted great houses, even in the government council, the story was told, and the lad was spoken of with praise and kindness. Mothers held their babies closer to their breast that night, and with tears prayed God to bless him.

Meanwhile Nicholas lay in his cot, tended by his old father and mother. His legs were sorely torn. But he was merry and happy, as he always was at home.

In the afternoon a messenger from the council knocked at the door, and left an official document. It was a deed conveying to Nicholas Voss a house and pasture land in the vicinity of the town.

He put it into his father's wrinkled hands. "Now, father, you are sure of a home for you and mother," he said.

He fell asleep soon after that. When he awoke the sun was setting, and shone on the bed, and the happy old people were watching him.

A few days later his father put a little case into his hands.

"Look at this, my son. Never did I think a lad of mine would reach such high honors."

It was the gold medal of the Humane Society of Switzerland, awarded only to the bravest.

"And here," said his mother, "is a bunch of violets which little Jeannette left for you."

Nicholas' eyes shone as he looked at the medal, but the flowers he held close to his lips.—*Youth's Companion.*

THE TITLE "PROTESTANT."

From *The Irish Ecclesiastical Gazette.*

The title "Protestant" seems to have had a strange history. It is now claimed by men who, had they lived during the Reformation period, would probably have indignantly repudiated it; and it is objected to by others who would certainly have been denounced by the Puritan party as "Protestants" in the sixteenth century.

I need not remind your readers of the well-known origin of the title "Protestant," and the history of the Diet of Spires, in 1529. The protest was not against the Pope, and historically the title belongs only to the Lutheran body. It seems to have been used very early in England as short for "Lutherano-Papistical," as a term of reproach against the High Church party. Bullinger, when consulted by the English Nonconformists on the subject of the clerical vestments, told them it was better to conform, if only to keep out the Protestants and Papists. Peter Martyr, whose memory is cherished by modern Protestants, writing from Zurich on March 20th, 1560, probably to Thomas Sampson, says: "If, as is reported, it be the determination of your countrymen to embrace the Confession of Augsburg, and to court an alliance with the Protestants, you may judge for yourself in what esteem my letters, and the letters of those like me, will be held."

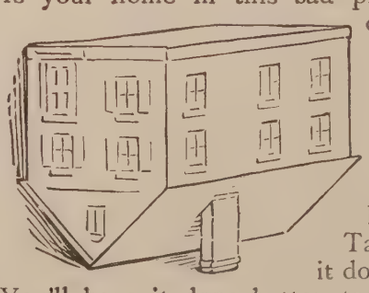
Sampson had written to Peter Martyr a few weeks before, on January 6th: "O, my father, what can I hope for, when the ministry of the Word is banished from court, while the crucifix is allowed, with lights burning before it?" It is true, he adds incorrectly, that the altars were elsewhere removed. The Lutherans everywhere retained altars, lights, and the use of the crucifix. There is also an important testimony to the old use of the title Protestant in the statement of Panzani, the Pope's Nuncio in 1643, who was by residence at the Court well acquainted with English affairs. "England . . . being divided into Protestants and [Roman] Catholics, a considerable number of people, by reason of the wars in France and the Netherlands, retired into it from those countries with their preachers, and, being seasoned and initiated with the doctrine of Calvin, they judged the English Reformation but imperfect, and so refusing submission to that form of policy, by this means they constituted a third party, named Puritans. These three factions are still at this day in sway. That of the Puritans is most potent, consisting of some bishops, all the gentry and commonality. That of the Protestants is composed of the King, almost all the bishops and nobility, and besides of both of the Universities. . . . Now these three factions in religion, though they all oppose one another, yet the hatred of the Protestants against Puritans is greater than against Catholics; and that of Puritans is greater against Catholics than Protestants. And thus both Catholics and Protestants do very easily combine together for the ruin and rooting out of Puritans"—"*The Pope's Nuncio*," pp. 4 and 5, 1643. From a writer in 1641 we learn: "The King of England is entitled Defender of the Faith, having under his dominion three kingdoms, England, Scotland, and Ireland, the first Protestant, the second Puritan, the third Papist."

The old use still lingers of the title Protestant as opposed more to Dissent than Rome. An old gentleman once told me of the difficulty he had in arranging for a friend's wedding to take place in a Protestant church in Scotland, at a time when there were few Episcopal places of worship, but he said he was determined not to go to a Presbyterian place of worship. And another North of England gentleman lamented the hard fate of a friend of his in Cornwall, who had only three or four Protestants in his parish, the rest being Dissenters. We have a right to ask, therefore, in what sense the title is to be used—in the older or the later? If in the former, the Ritualists are the best Protestants; if in the latter, perhaps their opponents. The use of the title in this latter sense is, however, beset with considerable difficulty. When did Sweden, Norway, Denmark, and a great part of Germany cease to be Protestant? Altars, lights, and crucifixes are retained by the successors of Martin Luther and Gustavus Adolphus.

The Church of England has never adopted this title any more than she has adopted that of "Whig," "Tory," "Conservative," and "Liberal," all equally changeable. She protests (and, I trust, more than protests) against the Tridentine and Genevan innovations; but she has an existence independent of these innovations, and does not exist merely to witness against them. Her Prayer Book proves her to be more intent on teaching the whole Catholic Faith by creeds, Church seasons, and reverent use of the means of grace, than in attacking Rome or Geneva. She does not ask the sponsors at her fonts, nor the communicants at her altars, whether they protest against Rome and Dissent, but whether they believe in all the articles of the Christian faith, and live in charity with their neighbors. Her whole tone in all her formal utterances is emphatically Catholic; and if any Church has a

"Turned Upside Down"

Is your home in this sad plight—many are and house-cleaning does it. Cold meals and no comfort, sour tempers and aching backs, hard work and too much of it, tired women and "mad" men—all from house-cleaning. And it's all needless. Don't make such a fuss over it. Take a little *Pearline*, and have it done easily, quickly and quietly. You'll have it done better, too—*you won't have to rub the paint off to get the dirt off.* You can save half your labor and half your time, if you'll clean house with *Pearline*—and everybody in the house will be thankful for it. Millions use nothing but *Pearline* for washing and cleaning



Turn the Key

On the peddlers and grocers who tell you "this is as good as," or "the same as" Pearline. IT'S FALSE; besides Pearline is never peddled. 307 JAMES PYLE, New York.

right to the title Catholic, surely she possesses that right.

Controversy is doubtless unavoidable, and controversial terms; but we ought to insist on the fact that the title Protestant is merely a temporary controversial nickname, which in its modern use can never accurately be applied to the Church of England, and has never been adopted by her in her Prayer Book, Articles, or Convocations. The eagerness with which Romanists at the present day are trying to confound us with the numerous sects, and fasten the title Protestant upon us in its modern use, and the delight with which they welcome the utterances of extreme Puritans, show us that they dread nothing more than the assertion of the Catholicity of the Churches of England and Ireland. The warning of Count Montalembert has not been forgotten by them. This passionate desire to make our Church a mere Protestant sect is very conspicuous in the numerous tracts recently published by the Catholic Truth Society in London, and indulgenced for ten years by the present Pope.

G. H. Ross-Lewin.

OPINIONS OF THE PRESS.

The Standard (Baptist).

The Church.—Dr. Heber Newton discusses the question how far, in the founding of the Christian Church as an organic society, the Apostles acted under express directions; how far, in fact, it was their purpose to give to the Church a specified organization at all. "Doubtless," says Dr. Newton, "Jesus did call His disciples to follow Him, and sent them forth to teach others. There would not have been in Him the wisdom which shone through all His life if He had not prepared for the carrying on of His work after His departure. But, as far as any hint of the record goes, the whole work of that training was the enlightenment of the mind, the inspiration of the life, the moulding of the character, and not at all the shaping of the polity and the presenting of the order of His Church." Of course, it is open to any man to say that; and equally open to any other man to question it. How the Apostles themselves understood the phrase is evident enough. We find them doing a great deal more than simply to promote an "inward, unseen, ethical life" among those who became converts to Christianity. It is a simple fact that they proceeded at once to create that "outward and visible organization" in which, according to Dr. Newton, the kingdom of God does not consist. Surely, with the teaching of their Lord, in specific forms not given in the Gospels, but contained in oral communications intended for their immediate directions—with these teachings freshly in mind, it is not to be supposed that they could have mistaken their appointed mission in a matter of such fundamental importance.

The Examiner (Baptist).

Church Unity.—Our Episcopalian contemporary, *The Churchman*, now and then utters a wail over the slow progress of Church unity, a matter which it professes to have much at heart. It speaks of "deep discouragement" in the American Church, "because the Lambeth Declaration has not been immediately adopted by the Christian denominations to which it was addressed." We doubt the existence of such discouragement, outside of a very small knot of Churchmen. There has never been a time when any religious body was not ready and anxious for Church unity, provided the rest of Christendom would unite with them. If all other Christians will become Baptists tomorrow, we should welcome them with open arms, and Church Unity would become an immediate fact. Now what the Lambeth Declaration practically did was to say: "Come, all ye sects, and become good Episcopalians, and the Church will be one, and we'll be the one." By defining the "Historic Episcopate" as essential to the existence of the Church, the bishops said in a formal and decorous way what we have translated into the vernacular.

The School Journal.

Housework at School.—It is quite certain that good cooks cannot be made at women's colleges, or good housekeepers at high schools. We make a great mistake when we mix up the practical with the intellectual in such a manner as to destroy the intellectual. A kitchen girl can make better bread than the ordinary graduate of Wellesley or Holyoke. There is a science of domestic economy, but it doesn't include the discussion of the kind of brooms to be used in sweeping a house, or dish-cloths in washing dishes. It is important to know the chemistry of bread-making, the principles of ventilation, the economy of heating, and the construction of dwelling houses, but there are ten thousand details in housekeeping that can be safely left to mothers, and not drag them into a college course. The practical faults of ordinary mothers can never be corrected by lectures in colleges. The root of all domestic troubles is in a want of scientific minds. Women do not reason from cause to effect as they ought. Science in life comes from science in thought. Accustom a girl to observe carefully, and to follow out the results of her observations in drawing relations, and when she is at the head of a family she will apply logical processes to her domestic work; in other words, she will put mind into bread, puddings, cooking, washing, etc.

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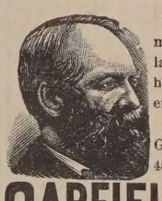

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MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.

$12 Buys a $65.00 Improved Oxford Singer Sewing Machine; perfect working, reliable, finely finished, adapted to light and heavy work, with a complete set of the latest improved attachments free. Each machine guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. Send for FREE CATALOGUE.

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THREE GIRLS AND A HORSE.

Most healthy girls when they see a good rider on a fine horse say: "Oh! how I should like to ride!" Most parents, in reply to such an aspiration, say: "But think what it costs!"

Here is a plan—now in successful operation—whereby three or four girls of moderate allowances, can club together to keep their own horse at a riding-school, and can secure pleasant exercise at small cost.

Of course, some one must supply the horse, hiring in a school is very expensive. But one girl, perhaps, has had a horse in the country with which she is loath to part, or some friend has a good animal to be wintered. Beauty, speed, and "quality" are non-essentials. All that is required is a safe, sound animal, well broken to the saddle. Such a horse, well cared for, needs three or four hours' exercise every day to keep him in good trim.

Now as to the cost of keeping. The board of a horse, with use of ring, is $33.00 per month; the man who cares for him ought to have a dollar a month to insure his interest, and the cloak room attendant as much more. Add to this, car fare, if you do not live near the school, say $1 50 a month, and dividing the keep among three, each girl's share, including car fare, will be about $13.25, among four, $10.25.

This calculation assumes that all the partners know how to ride. If it is necessary for one or all of them to take lessons, this expense also is greatly lessened as twenty tickets may be bought for $25.00, and only one ticket is charged for a "ring lesson on owner's horse," which on a school horse would cost two.

The people of the riding school will raise no objections to such a plan, being the gainers by the board of the horse and the price of lessons which they would otherwise not have received. The girls will be the gainers in every way, in health and enjoyment, and in the pleasure of intimate personal acquaintance with an intelligent and lovable creature who will repay all their care, interest, and affection. The sub-joined time-tables will show how the hours of riding may be arranged to suit three or four girls. A strong, spirited horse could be used three times daily, if due regard is paid to his feeding hours, or if one of the partners could ride in the evenings, and these tables are merely suggestive, and can be varied to suit circumstances:

TIME-TABLE FOR THREE RIDERS.

	LOUISE	ADELAIDE	MARION
Monday	9 to 11 A. M.	——	3 to 5 P. M.
Tuesday	3 to 5 P. M.	9 to 11 A. M.	——
Wednesday	——	3 to 5 P. M.	9 to 11 A. M.
Thursday	9 to 11 A. M.	——	3 to 5 P. M.
Friday	3 to 5 P. M.	9 to 11 A. M.	——
Saturday	——	3 to 5 P. M.	9 to 11 A. M.

FOR FOUR RIDERS.

	LOUISE	ADELAIDE	MARION	ELEANOR
Monday	9 to 11 A.M.	——	3 to 5 P.M.	——
Tuesday	——	9 to 11 A.M.	——	3 to 5 P.M.
Wednesday	9 to 11 A.M.	——	3 to 5 P.M.	——
Thursday	——	9 to 11 A.M.	——	3 to 5 P.M.
Friday	9 to 11 A.M.	——	3 to 5 P.M.	——
Saturday	——	9 to 11 A.M.	——	3 to 5 P.M.

The riding-habit should be loose and easy. The principal thing is not to strain; the rider should be perfectly supple and at ease, she should be limber at the waist and hips; she ought to be able to swing the upper part of her body around and follow every motion of the horse while retaining a firm position in the saddle. If her body be not untrammeled and free of movement, she cannot do this, and is more liable to be thrown. The habit generally worn is quite dark, or even black, perfectly plain in the waist, with black buttons up to the neck, and with a scant, short skirt, just long enough to cover the feet. The cuffs and collar must be of plain linen, no color or flutter of ribbon, and no jewelry being anywhere permissible. There should be no petticoats worn, but merino tights and easy-fitting trousers of the same cloth as the skirt. These latter should be cut away over the instep and fastened down under the sole with straps. The gathering up of the habit, holding it in one hand, and walking in it, are things easily learned with practice.—*Miss J. H. Chadwick in Ladies' Home Journal.*

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THE GERMAN NIGHT-WATCHMAN'S SONG.

Hark! while I sing, our village clock
The hour of *eight*, good sirs, has struck.
Eight souls alone from death were kept
When God the earth with deluge swept;
Unless the Lord to guard us deign,
Man wakes and watches all in vain.
Lord! through Thine all-prevailing might,
Do Thou vouchsafe us a good night!

Hark! while I sing, our village clock
The hour of *nine*, good sirs, has struck.
Nine lepers cleansed returned not;
Be not thy blessings, man, forgot!
Unless the Lord, &c.

Hark! while I sing, our village clock
The hour of *ten*, good sirs, has struck.
Ten precepts show God's holy will;
Oh, may we prove obedient still!
Unless the Lord, &c.;

Hark! while I sing, our village clock
The hour *eleven*, good sirs, has struck.
Eleven apostles remained true;
May we be like that faithful few!
Unless the Lord, &c.,

Hark, while I sing, our village clock
The hour of *twelve*, good sirs, has struck.
Twelve is of time the boundary;
Man, think upon eternity!
Unless the Lord, &c.,

Hark! while I sing, our village clock
The hour of *one*, good sirs, has struck.
One God alone reigns over all;
Naught can without His will befall,
Unless the Lord, &c.,

Hark! while I sing, our village clock
The hour of *two*, good sirs, has struck.
Two ways to walk has man been given:
Teach me the right—the path to heaven!
Unless the Lord, &c.,

Hark! while I sing, our village clock
The hour of *three*, good sirs, has struck.
The *Three* in *One*, exalted most,
The Father, Son, and Holy Ghost.
Unless the Lord, &c.,

Hark! while I sing, our village clock
The hour of *four*, good sirs, has struck.
Four seasons crown the farmer's care;
Thy heart with equal toil prepare!
Up, up! awake! nor slumber on!
The morn approaches, night is gone!
Thank God, Who by His power and might,
Has watched and kept us through the night.

—*Anon.*

MEMORIAL LECTERNS.

We have pleasure in showing to our readers of this issue an illustration of the finest piece of ecclesiastical metal work that has ever been produced in this country or any other, and it certainly deserves more than the ordinary notice usually given to pieces of this nature.

The lectern shown has not an equal in the world, and as a sculptured work of art is second to none. The pose of the figure, the exquisite face, and the blending of the arms, wings, and drapery, far exceed what is ordinarily expected in a work of this kind. It has been about twelve months in making, and the angel, which is five feet high, is one of the best foundered pieces of bronze we have seen in the country. There is not a flaw in it.

Indeed, the figure as a whole is most pleasing to the eye. The modelling is very cleverly done, and gives great credit to the makers as the poise of the arms, wings, and face, could not have been better treated. The handsomely polished brass desk plate that holds the Bible is a piece of very fine wrought work, and the base which bears the inscription is a fine example of Gothic work to match the style of the church. The angel stands on an orb, representing the Gospel being preached to the world. The inscription which is engraved in Church text reads as follows:

In memoriam
Helen Laflin and Laura Runyon,
Daughters of Luther Laflin and Eliza McIntosh Kellogg.

The total height of the lectern is seven feet. As an art production all the credit must be given to the Gorham Mfg. Co., the famous ecclesiastical metal workers, who have done so much in the past few years to develop a fine artistic feeling in Church work, and indeed the comments in the New York daily papers have been most flattering.

In the church of All Angels, New York City, which is being filled with the most beautiful memorials from the same house, this lectern is the crowning piece, and certainly reflects great credit upon the donors.

On Sunday last, the Rev. S. Gregory Lines, rector of the church of the Beloved Disciple, Park ave. and 89th st., New York City, resumed his labors among his flock for the first time since his vacation. During his absence the congregation subscribed a large sum of money and had made to order a superb brass eagle lectern by the Gorham Mfg. Co., of New York. The lectern of polished brass stands six feet high over all. The base is round, resting on three arms with a claw to each, on which rests an intricate pattern of wrought scroll work running to the centre of the shaft. The standard has elaborately engraved canopy work, and is surmounted by an octagonal cap with a crown of fine proportion very boldly modelled. From the centre of this springs an orb upon which rests the eagle with outstretched wings. The bird is the finest specimen to be found in New York City, and is exceedingly handsome and well chased. The inscription on the orb reads:

To the glory of God and in loving memory of
Emily Bruce Lines.
Entered into rest, July 7, 1891.
From the parishioners.

The Altar Society also presented a Litany desk composed of oak and polished brass. The central panel contains a copper cross, surrounded by a brass frame, in the centre of which is the sacred monogram. Below this, enamelled in red and black letters, is the following:

To the glory of God and in loving memory of
Emily Bruce Lines,
Entered Paradise, July 7, 1891.
From the Altar Society.

The rector was pleased to think that his people so kindly remembered the one he and they loved so much.

Both of these memorials were made to order by the Gorham Mfg. Co., of New York City.

PASTORAL ADVICE OF THE REV. JOHN WESLEY, M. A.

BY THE REV. JAMES S. POLLOCK, M. A.

Extracts from the works of the Rev. John Wesley, M. A., some time Fellow of Lincoln College, Oxford, third edition, with the last corrections of the author, London, 1829.

"In the year 1743, I published the Rules of the Society, one of which was that all the members thereof should constantly attend the Church and Sacrament."—Vol. xiii, p. 236.

June, 1744.—"At the first meeting of all our preachers in conference, in June, 1734, I exhorted them to keep to the Church."—Vol. xiii, p. 239.

June 17, 1746.—"I dare not renounce communion with the Church of England. As a minister, I teach her doctrines; I use her offices; I conform to her rubrics; I suffer reproach for my attachment to her."—Vol. viii, p. 444.

Sept. 1, 1751.—"I read [the Church] prayers myself and found an uncommon blessing therein."—Vol. ii, p. 342.

June. 1752.—Wesley quotes approvingly the dying words of Katherine Witaker: "Desire them all to go to Church. When I was most diligent in going to church, I always found the greatest blessings."—Vol. ii, p. 267.

April 30, 1755.—"We began reading together 'A Gentleman's Reasons for his Dissent from the Church of England.' It is an elaborate and lively tract, and contains the strength of the cause; but it did not yield us one proof that it is lawful for us (much less our duty) to separate from it."—Vol. ii, p. 328.

May, 1755.—"I spake to the members of the society severally, and found far fewer than I expected prejudiced against the Church. I think not above forty in all. And I trust the plague is now stayed."—Vol. ii, p. 329.

June 28, 1755.—Writing to his brother Charles, he said: "Go to Ireland, if you think so, and save Ireland. Wherever I have been in England, the societies are more firmly and rationally attached to the Church than ever they were before. I have no fear about this matter. * * * We have not one preacher who either proposed, or desires, or designs (that I know), to separate from the Church at all."—Vol. xii, p. 112.

July 25, 1756.—"After dinner, one of our brethren asked if I was ready to go to a meeting. I told him, 'I never go to a meeting.' He seemed as much astonished as the old Scot at Newcastle, who left us because we were mere Church of England men."—Vol. ii, p. 381.

Aug. 26, 1756.—"My brother and I closed the conference by a solemn declaration of our purpose never to separate from the Church, and all our brethren cheerfully concurred therein."—Vol. xiii, p. 305.

1758.—The first of Wesley's "Reasons against a separation from the Church of England, written in the year 1758," was "because it would be a contradiction to the solemn and repeated declarations which we have made, in all manner of ways—in preaching, in print, and in private conversation."—Vol. xiii, p. 193.

July 5, 1760.—Of a conference at Limerick, Wesley says: "By the blessing of God we were all of one mind, particularly with regard to the Church. Even J— D— has not now the least thought of leaving it, but

attends there, be the minister good or bad."—Vol. iii, p. 9.

Aug. 4, 1760.—"Whoever separates from the Church, will separate from the Methodists."—Vol. ii. p. 260.

Sept. 7, 1760.—"In examining this society, I found much reason to bless God on their behalf. They diligently observe all the rules of the society with or without a preacher. They constantly attend the church and Sacrament."—Vol. iii, p. 16.

Dec. 12, 1760.—Wesley was asked: "Can you constantly charge your people to attend the worship of our Church and not Dissenters' meetings?" He replied: "I can; this is consistent with all I have written and all I have done for many years."—Vol. xiii, pp. 352-3.

Dec. 12, 1760.—When asked why he allowed the lay preachers to "debate whether they should separate from the Church," he answered: "To confirm their adherence to it. And they were so confirmed that only two of the whole number have since separated from it."—Vol. xiii, p. 353.

June 9, 1761.—"I then met the Society, and came just in time to prevent them all turning Dissenters, which they were on the point of doing, being quite disgusted with their curate, whose life was no better than his doctrine."—Vol. iii, p. 61.

June, 1761 (At Swaledale).—"I found an earnest, loving, simple people, whom I likewise exhorted not to leave the Church, though they had not the best of ministers."—Vol. iii, p. 61.

June 17, 1767 (At Athlone).—"To this day they have not recovered the loss which they sustained when they left off going to church. It is true they have long been convinced of their mistake, yet the fruit of it still remains; so that there are very few who retain that vigor of spirit which they before enjoyed."—Vol. iii, p. 283.

July 19, 1768.—"We are, in truth, so far from being enemies to the Church that we are rather bigots to it. I dare not, like Mr. Venn, leave the parish church where I am, to go to an Independent meeting. I dare not advise others to go thither rather than to church. I advise all over whom I have any influence, to keep steadily to church."—Vol. iii, p. 337.

July 13, 1769.—"Afterward I met the little society. I used to wonder they did not increase. Now I should wonder if they did, so exquisitely bitter are the chief of them against the Church. I solemnly warned them against this, and some of them had ears to hear."—Vol. iii, p. 372.

June 17, 1770.—"We had a poor sermon at church. However, I went again in the afternoon, remembering the words of Mr. Philip Henry—'If the preacher does not know his duty, I bless God that I know mine.'"—Vol. iii, p. 401.

May 10, 1772.—"I attended the Church of England service in the morning, and that of the Kirk (of Scotland) in the afternoon. Truly no man, having drunk old wine, straightway desireth new! How dull and dry did the latter appear to me, who had been accustomed to the former!"—Vol. ii, p. 463.

May 17, 1772.—"Both read prayers and preached (in the church at Leith.) Here also the behavior of the congregation did honor to our Church."—Vol. iii, p. 463.

May 26, 1773.—"They told me another congregation was waiting, so I began preaching without delay, and warned them of the madness which was spreading among them, namely, leaving the Church. Most of them will, I believe, take my advice, I hope all that are of our society."—Vol. iii, p. 496.

About 1774.—"Nineteen years ago we considered the question in our public conference at Leeds—whether the Methodists ought to separate from the Church; and, after a long and candid enquiry, it was determined *nemine contradicente* (that is, 'without one dissenting voice,'), that it was not expedient for them to separate. The reasons were set down at large, and they stand equally good at this day."—Vol. vii, pp. 175-6.

April 21, 1777.—"In a sermon on Numbers xxiii: 23, Wesley says: 'The Methodists at Oxford were all one body, and, as it were, one soul; zealous for the religion of the Bible, and of the primitive Church, and in consequence, of the Church of England, as they believed it to come nearer the Scriptural and primitive form than any other upon earth. * * * But a good man, who met with us when we were at Oxford, while he was absent from us, conversed much with Dissenters, and contracted strong prejudices against the Church; I mean Whitfield; and not long after he totally separated from us. * * * Now let every impartial person judge whether we are accountable for any of these! None of these have any connection with the original Methodists. They are branches broken off from the tree; if they break from the Church also, we are not accountable for it. These, therefore, cannot make our glorying void that we do not, will not, form any separate sect, but from principle remain what we always have been, true members of the Church of England.'"—Vol. vii, p. 429.

April 22, 1778 (At Liverpool).—"I was much refreshed by two plain, useful sermons at St. Thomas' church, as well as by the serious and decent behavior of the whole congregation. In the evening, I exhorted all of our society who had been bred in the Church, to continue therein."—Vol. iv, p. 117.

July 7, 1778.—"Our little conference began, at which about twenty preachers were present. On Wednesday, we heard one of our friends at large upon the duty of leaving the Church, but, after a full discussion of the point, we all remained firm in our judgment, that it is our duty not to leave the Church, wherein God has blessed us, and does bless us still.—Vol. iv, p. 131.

No date.—"Having had an opportunity of seeing several of the Churches abroad, and having deeply considered the several sorts of Dissenters at home, I am fully convinced that our Church, with all her blemishes, is nearer the Scriptural plan than any other in Europe."—Vol. xiii, p. 121.

Sept. 9, 1784.—"I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of a solid, Scriptural, rational piety, than the Common Prayer of the Church of England."—Vol. xiv, p. 317.

Sept. 4, 1785.—"Finding a report had spread abroad [at Bristol] that I was just going to leave the Church, to satisfy those who were grieved concerning it, I openly declared in the evening, that I had now no more thought of separating from the Church than I had forty years ago."—Vol. iv, p. 320.

July, 1786.—"Our conference began; about eighty preachers attended. * * On Thursday, in the afternoon, we permitted any of the society to be present, and weighed what was said about separating from the Church; but we all determined to continue therein without one dissenting voice."—Vol. iv, p. 343.

Oct. 24, 1786.—"I met the classes at Deptford, and was vehemently importuned to order the Sunday service in our room at the same time with that of the Church. It is easy to see that this would be a formal separation from the Church. We fixed both our morning and evening service, all over England, at such hours as not to interfere with the Church."—Vol. iv, p. 353.

Oct. 25, 1786.—"I went to Brentford, but had little comfort there. The society is almost dwindled to nothing. What have we gained by separating from the Church here? Is not this a good lesson for others?"—Vol. iv, p. 353.

Jan. 2, 1787.—"I went over to Deptford, but it seemed I was got into a den of lions. Most of the leading men of the society were mad for separating from the Church. I endeavored to reason with them, but in vain; they had neither sense nor even good manners left. At length, after meeting the whole society, I told them: 'If you are resolved, you may have your service in Church hours; but remember, from that time you will see my face no more.' This struck deep, and from that hour I have heard no more of separating from the Church."—Vol. iv, p. 375.

Nov. 5, 1787.—"There is no increase in the society, so that we have profited nothing by having our service in Church hours, which some imagined would have done wonders."—Vol. iv, p. 404.

July 6, 1788.—"I fain would prevent the members here [Epworth] from leaving the Church, but I cannot do it. As Mr. G. is not a pious man * * I cannot, with all my influence, persuade them either to hear him, or to attend the Sacrament administered by him."—Vol. iv, p. 430.

Aug. 4, 1788.—"One of the most important points considered at this conference was that of leaving the Church. The sum of a long conversation was: 1. That, in a course of fifty years, we had neither premeditatedly or willingly varied from it in one article, either of doctrine or discipline."—Vol. iv, p. 432.

April 14, 1789.—"I gave them all a plain account of the design of Methodism, namely, not to separate from the Church, but to unite together all the children of God that were scattered abroad."—Vol. iv, p. 451.

April 30, 1789.—"About two years ago, it was complained that few of our society [in Dublin] attended the church on Sunday, most of them either sitting at home, or going on Sunday morning to some Dissenting meeting. Hereby many of them were hurt and inclined to separate from the Church. To prevent this, it was proposed to have service at the room, which I consented to on condition that they would attend St. Patrick's [Cathedral] every first Sunday in the month. The effect was: 1. That they went no more to the meeting; 2. That three times more went to St. Patrick's (perhaps six times) in six or twelve months than had done for ten or twenty years before. Observe, this is done, not to prepare for, but to prevent a separation from the Church."—Vol. iv, p. 449.

May 4, 1789.—In a sermon on Heb. v:4, Wesley says: "Did we ever appoint you to administer Sacraments, to exercise the priestly office? Such a design never entered into our mind; it was the farthest from our thoughts. And if any preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connection. * * And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. * * I wish all of you who are vulgarly called Methodists would seriously consider what has been said; and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.' Ye knew "No man taketh this honor unto himself, but he that is called of God as was Aaron." O contain yourselves within your own bounds! be content with preaching the Gospel! * * Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."—Vol. vii, pp. 277-280.

June 2, 1789.—"Unless I see more reason for it than I ever yet saw, I will not leave the Church of England, as by law established, while the breath of God is in my nostrils."—Vol. xiii, p. 238.

No date.—"I am now, and have been from my youth, a member and a minister of the Church of England. And I have no desire or design to separate from it, till my soul separates from my body."—Vol. vii, p. 408.

Dec. 11, 1789.—[Fifteen months before his death]. "I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will separate from it."—Vol. xiii, p. 241.

Aug. 28, 1789.—Of a conference at Leeds, he says: "About a hundred preachers were present, and never was our Master more eminently present with us. The case of separation from the Church was largely considered, and we were all unanimous against it."—Vol. iv, p. 466.

March, 1791.—Being asked whether he desired, in case of his removal, that any or all the preachers should be convened, he answered: "No, by no means; let all things remain as concluded at the last conference." [At Bristol, in 1790. It did not alter the decision of the conference held in the preceding year.] Soon after, he was observed to change for death. * * * His lips being again wet, he repeated his usual grace: "We thank Thee, O Lord, for these and all Thy mercies; bless the Church and king, and grant us truth and peace through Christ our Lord." [These were almost the last connected words he was able to utter. He died on the following day, March 2, 1791.]—*Hampton's Life of Wesley*, Vol. iii. pp, 216-18.